



THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING

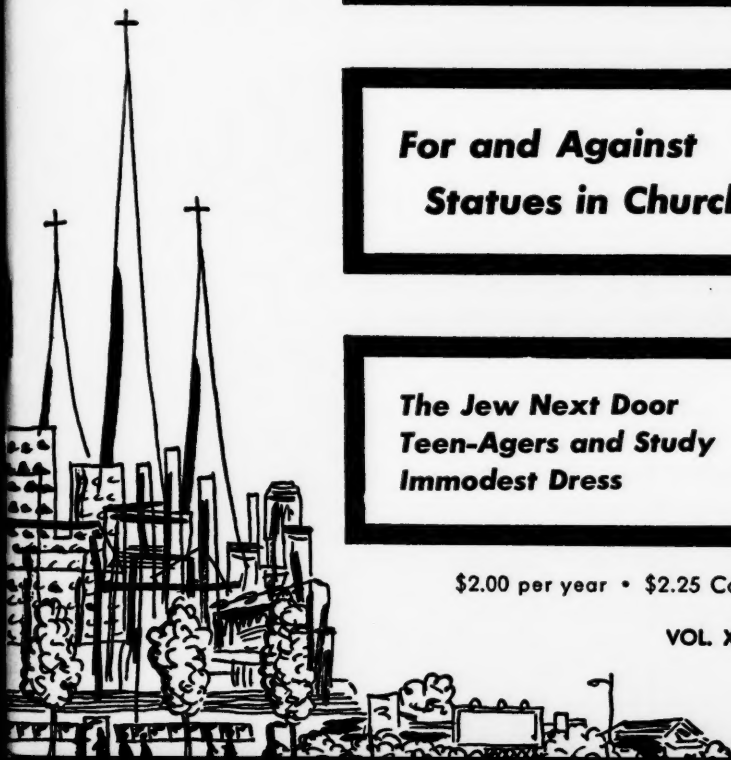
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THE Liguorian

September, 1955

a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

What are Bad Thoughts?

This is a subject of great practical importance for every Christian. Read this and check whether you have clear and correct ideas on bad thoughts.

Donald F. Miller

ONE of the questions to be found in every examination of conscience, even the most brief, is this: "Did you consent to bad thoughts?" Obviously this is one of the questions on which everyone who wants to love God must be rightly informed, so that he may recognize and readily resist the temptations that arise through bad thoughts. It is also one of the matters on which no one, saint, sinner or mediocre Christian, escapes entirely from temptation.

Experience proves, however, that there is considerable confusion in the minds of many individuals as to just what constitutes a bad thought, and what is meant by deliberate consent to the same. The confusion may arise from lack of clear instruction on this point, or from wrong instruction, or from scrupulosity that makes it difficult for the person to determine the difference between bad thoughts as a temptation and bad thoughts leading to deliberate sin. This is an attempt to clear up the confusion, no matter what its cause.

The process of clearing up the confusion requires that we first set down some of the fundamental principles concerning bad thoughts and then consider different kinds of thoughts, in the light of those principles, that often create doubts and worries in the minds of those who experience them.

I. Preliminary Principles

There are three basic principles that must be remembered concerning bad thoughts. They are the following;

1. *The word "thought" in this connexion is used in a popular, not a technical or philosophical sense of the word.*

Most bad "thoughts" actually begin with the imagination more than with the mind. The imagination is the human faculty that has the power to conjure up pictures, scenes, happenings, as if they were taking place in an external way. A bad thought usually begins with the picturing of something dangerous or evil in the imagination, i.e., of something that is forbidden, or may lead to the desire of something

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forbidden, by the law of God. Sometimes it is the memory that recalls scenes of forbidden happenings that actually occurred.

However, it is rightly called a bad "thought" because, though the pictures are produced in the imagination or the memory, it is only the mind that can recognize their moral content, or whether they are good or evil. A bad thought is therefore defined simply as internally produced pictures in which the mind recognizes evil or the danger of sin, and, as we shall see, the will consents to the evil or is in danger of consenting to it.

2. No sin is ever committed by the mind or the imagination or the memory alone; sin requires an act of the will consenting to, or desiring, or rejoicing in, or seeking a sinful gratification.

On the basis of this principle it will be seen that imagining an evil action or thinking about it will never be a sin when there is no danger whatsoever of the will's desiring that evil or rejoicing in it as evil, or seeking to embrace it. Bad thoughts are "bad" or "sinful" only when the will actually wants or rejoices in the evil, or, by deliberately prolonging the thoughts, places itself in great danger of doing so.

3. What are called "bad thoughts" may be sinful, therefore, for one of two reasons; 1) Because the will deliberately wants the evil gratification in them (even though it is not externalized in any way) or consents to the gratification they give; 2) or because the thoughts are such that the normal individual will be moved by such thoughts, if he does not resist them, to consent to the gratification.

This distinction is necessary because people sometimes say that they do not want to consent to evil or to commit a sin; yet they deliberately

day-dream about such scenes as will ordinarily carry away the will into some kind of consent to evil. Thus it is wrong not only directly to use the memory, imagination and mind for purposes of evil enjoyment, but also to dwell upon such scenes and events as will too readily carry the will away.

II. Distinctions

With the above principles in view, a certain number of practical distinctions may be made concerning kinds of thoughts about which doubts may arise. Four such distinctions will be made here.

1. There are some thoughts about things that in themselves are good that poorly instructed individuals wrongly consider to be bad or sinful thoughts.

Faulty education, especially along puritanical lines, has led some people to think that anything that has even a remote connexion with sex must be kept out of one's thoughts under pain of sin. This is not true. According to the above principles, thoughts are to be called "bad" only if they are deliberately inspired by desire for an evil gratification (mental or physical), or are accompanied by such desire, or may easily lead to such desire.

Therefore it is not wrong to think about such subjects as the physical condition of pregnancy, or about the pains and joys of childbirth, or about a mother's breast-feeding her baby. These are subjects on which every adult should have some knowledge, and thinking about them need have no connexion with desire for an evil action or gratification. Naturally, if one were to permit thoughts of such things to develop into thoughts of forbidden personal sexual gratification, the development would be sinful unless resisted. But there need be no such de-

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velopment when a person thinks about a pregnant mother's trials, or childbirth, etc.

Neither is it a bad thought to think about the natural processes of the human body concerned with proper elimination, care of the health, etc. No normal person cares to dwell on these things more than is necessary for health; but at the same time no normal person considers thoughts of such things as evil.

For wives and husbands it should be remarked here that it is not sinful for them to think at times about what is lawful to them in marriage. Marriage relations are a privilege of the married; it is not wrong to think about one's God-given privileges. A caution must be added, however, to the effect that even the married are not permitted, when alone, or not able to indulge in their privilege, to let thoughts of it lead to self-abuse or great danger thereof.

2. *There are thoughts about certain bad actions that ordinarily do not constitute "bad" or "sinful" thoughts.*

Let it be noted at the beginning here that personally and deliberately to desire or rejoice in any evil action as evil would always be a sin. This holds for the desire to steal or murder or blaspheme just as much as it holds for the desire to commit adultery or any other sin of impurity.

However it is possible to think about certain kinds of evil, and even to make a study of them, either for professional or merely curious purposes, without danger of being moved to desire to commit the evil or to rejoice in it in any way. An example that immediately comes to mind is that of writing or reading mystery stories, whose main theme is the unraveling of some great crime or series of crimes.

They may be about murder or robbery or embezzling or any other anti-social sins that the police and detectives have to try to solve.

Even here, however, one cannot say that there need be no limitations placed on the offering of opportunities for such thinking or on the manner in which scenes of violence and robbery are presented to the mind. It is an admitted fact that young people, with poor domestic backgrounds, can be incited to desires for committing such crimes, and even, at times, moved to attempt them, by the glamorizing and vivid picturing of mobsters, racketeers and robbers in action, especially in "comic" books and cheap, paper-covered novels. Evil must be presented as evil, especially for the young, in order that it may not seem to be something to be desired or imitated.

At the same time it is not wrong to admire the cleverness with which a criminal planned and executed his evil action, so long as the one who admires it retains his basic opposition to the evil itself. The basic theme, and principal source of interest in all good detective stories, is the conflict between the intelligence of a criminal and that of the forces that represent God's law and order. So long as good and evil, in respect to such crimes as murder and robbery, are recognized and differentiated, it is not wrong to think or read about them even for the sake of curiosity or entertainment.

Different principles must be applied, however, to reading or thinking about actions or crimes that are concerned with sex. The sexual instinct in the average individual is so strong that realistic presentations of sex-actions on the part of others, or deliberately dwelling on such actions, inevitably lead to great danger of consent to evil desires and even to outright sexual in-

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dulgence. Ordinarily, therefore, it is wrong to read or deliberately to imagine graphic portrayals of sex-indulgence because this is a common occasion of sin.

Only those whose profession requires that they know a great deal about sex and its activities may face the danger involved in making a study of such things. Even they must use special spiritual means to offset the danger into which the necessities of their work for others thrusts them.

3. *There are thoughts about bad things that are real temptations to sin, but are not permitted to lead to sin.*

Such thoughts are listed as a separate category for the reason that too many people have not learned to make the sharp distinction between bad thoughts that are merely temptations and those that are permitted to become deliberate sins. Such persons have the wrong impression that the mere fact that evil images rise up before them, or continue to bother them for periods of time, means that they have been guilty of sin.

The principle must therefore be stressed over and over again that it is an act of the will that alone constitutes a sin. Only the mind can recognize the difference between good and evil, and only the will, enlightened by the mind's perception, can make the choice that is for God or against Him.

What makes this matter difficult for some persons is the fact that evil images and thoughts invariably present something that appeals to the lower part of human nature, to its animal appetites and desires. They forget that there would never be a temptation to sin if something evil had no appeal whatsoever to any part of human nature. If evil appeared as evil and therefore revolting not only to the

mind but also to the imagination and the senses, there would be no question of a conflict or temptation arising from its consideration.

The fact is that the imagination and the senses cannot perceive things as morally good or evil, but only as appealing or unappealing. The lower appetites or passions automatically react to the perception of something appealing in a material way with some form of desire to enjoy it. Often the lower appetites desire something that the mind immediately perceives to be morally good, such as the proper food at the proper time to eat. In that case the will may give its approval to the desire and enjoyment of food without sin.

It is different when pictures arise in the imagination that awaken desires in the lower appetite for things that the mind recognizes to be sinful. That is usually the case with images or thoughts that strongly induce desires for sinful sexual indulgence. Here, as soon as the evil tendency or desire is recognized, the will must resist it; it must in some way assert itself as not consenting to the proposed desire for what is evil.

The will can thus assert itself in different ways. The most effective way is by turning the mind to prayer, uniting with the mind in an act of love of God, or hatred of sin, or petition to God and His mother or His saints for the grace of resistance against evil. Prayer is the surest proof of one's not consenting to bad thoughts and desires because it is a direct act of the will choosing God against evil, and because it always brings an immediate grace or help from God. The will, however, may also assert itself against evil in the face of bad thoughts by turning the mind to the consideration of some sinless topic, even though it be

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fascinating in a worldly sort of way. And it stands to reason that, if the bad thoughts and desires have been caused by dangerous reading, or looking at provocative pictures, or needless talking about sexual things, the will must assert itself by directing the individual involved away from these occasions of sin.

This principle may, in summary, be set down: Bad or impure thoughts, appealing though they may be to the lower nature of a human being, are temptations but not sins if they are resisted by attempts to pray, or by efforts to think about different subjects, and by the giving up of unnecessary occasions of such thoughts and desires.

4. *There are, finally, thoughts that become sins because the person to whom they come consents in some way to the evil that they contain.*

While it must be repeated that actual consent of the will to thoughts and desires of any kind of evil, such as revenge, murder, stealing, etc., is sinful, the most common kind of thought and desire to which consent is given is that of impure pleasure in one of its forms. When confessing such thoughts to which one has consented, a person should use the word "impure" rather than merely the word "bad." Bad thoughts can concern any evil; impure thoughts concern evils connected with forbidden sexual indulgence.

Consenting to impure thoughts can mean one of three things. First, it can mean deliberately gloating over the evil that is represented, or rejoicing in the mere memory of past sinful indulgences; secondly, it can mean deliberately desiring the evil satisfaction that is represented in the images and the thoughts; thirdly, it can mean seeking or consenting to the sinful indulgence or feelings toward which

the thoughts lead. These distinctions need not be finely drawn especially when one is confessing indulgence in bad thoughts; it is enough to say that the thoughts were consented to without any resistance on the part of the will. It is something else again, of course, if the thoughts were followed up by sinful actions. Then the actions must be specifically mentioned too.

Definite distinctions should be made, however, between deliberate kinds of impure thoughts to which one has consented without resistance of the will. Deliberate consent to thoughts and desires of adultery should be confessed as just that, as should thoughts and desires related to fornication, self-abuse, etc. Sins of thought are different just as the actions to which they are related are different, and should be confessed in that way.

One more distinction should be mentioned. Immodest thoughts are not exactly the same as impure thoughts. Immodest thoughts are not directly concerned with impure actions themselves, but with such things as might lead toward impure desires or actions. Thus the image and thought of a nude body is an immodest thought; in itself that is not a thought of something sinful, but it is a thought that can lead to the desire of some sinful action. So too, thoughts of kissing and embracing another in a not impure manner would be immodest thoughts, because, though not representing something sinful in itself, they could lead to the desire for the sinful. To dwell deliberately on immodest thoughts would be seriously sinful if one knows that they inevitably lead to desire of evil gratification or consent to it.

Impure thoughts rightly defined are those that center about actually forbidden sexual actions that involve or

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may lead to the desire for or consent to sinful sexual indulgence for oneself. They are not mortal sins by the very fact that they appear in one's mind. They become mortal sins only when the mind has become conscious of their evil content and the will deliberately chooses to refuse to resist them, or makes them an object of continued day-dreaming and concentration with the realization that it is wrong to do so.

III. Practical Conclusions

For the good Christian who wants to love God with all his heart and to avoid every deliberate sin, a few simple practical cautions may be set down from the above.

1. Do not be surprised or upset over the fact that you are tempted by impure thoughts now and then. Even great saints did not escape such temptations. God permits some individuals to be more tempted than others, and permits everybody to be tempted more at some times than at others. But He never permits a temptation to assail anyone without giving ample grace through which the person can resist it.

2. Build into a habit some simple way of resisting impure thoughts and desires. To this end select some little ejaculatory prayer or expression of love of God that appeals to you, and then train yourself spontaneously to utter it in your heart when impure thoughts seek the approval of your will. After a flurry of impure thoughts you can always be sure that you did not consent to them if you can remember that in the face of the appeal of

the thoughts, you prayed to resist them.

3. Do not let scrupulosity lead you to think that you must express your rejection of bad thoughts in some external way. There is no need to shake your head or beat your breast or tightly close your eyes or make half a dozen signs of the cross when you are tempted by bad thoughts. To do such things in the presence of others would mark you out as singular and unstable. Remember, the act of the will by which you resist bad thoughts, or refuse to consent to them, is a simple, hidden act, but one that is decisive.

When, however, one is entirely alone and is tempted by bad thoughts, for example, when trying to sleep at night, some external actions help the will to resist evil. Calmly making the sign of the cross, or holding a rosary or a crucifix in one's hand, are in themselves signs that the will desires to resist evil thoughts and desires.

3. Never confess impure thoughts and desires without adding whether you did or did not try to resist them after recognizing that they were evil. It is good to confess one's temptations, even though there is no obligation to do so, because this is an act of self-humiliation that brings grace for resistance to future temptations. But don't confess temptations in thought or desire as if they were sins. If you resisted them, they were not sins, but only temptations. In that case you may say: "I was tempted by bad thoughts and desires, but I tried to resist and banish them."

On the walls of an ancient temple was found this picture: A king forging from his crown a chain, and nearby a slave making of his chain a crown, and underneath was written: "Life is what one makes of it, no matter of what it is made."

For and Against Statues in Church

Many anti-Catholic pamphlets still call Catholics idolaters because they use statues and crucifixes in their religion. Here is the background of that charge.

Louis G. Miller

THERE is one marked difference between Catholic and most Protestant church buildings which can scarcely fail to impress the casual observer. In the interior of Catholic churches you will invariably find statues, pictures and other more or less artistic sacred objects, sometimes indeed in such quantity as to be somewhat oppressive.

The churches of most Protestant denominations, on the other hand, tend to a certain barrenness of artistic representation. Sacred pictures or statues are noticeably absent, or present only in a minimum degree.

This difference is not merely an accidental thing. It is the reflection of a deep and fundamental division stemming from the sixteenth century and the so-called reformation. At that troubled time, which witnessed such a sad revolt against the ancient teachings and traditions, these sacred church-furnishings were swept out in a veritable orgy of violence.

At first the destruction of statues and sacred pictures in churches was merely an offshoot of the blind determination to obliterate the name "Catholic," and all that it stood for. In this the disciples outstripped their master. When Luther, for example, heard of the violence being perpetrated in the city of Wittenberg, where an angry mob had ranged through the streets,

attacking churches, and destroying altars and crucifixes and statues, he made a special trip there and for a week harangued his followers for their violence.

But the pattern had been set, and in Switzerland the process was intensified under Zwingli, and later by Calvin. Zwingli claimed to antedate Luther himself in his reforms, and it was he who made a definite dogma out of image-breaking. In the year 1525, at the so-called council of Zurich, a decree was passed abrogating the Mass, and endorsing the suppression and removal of everything in church that could recall Catholic worship.

Zwingli himself then took the lead as the churches were cleared of all images and statues, altars were broken down and replaced by bare tables, and even organs and bells demolished. There was permitted only a simple, cheerless, almost ludicrous mode of worship, not even enlivened by singing. The early New England meeting houses followed this grim and cheerless tradition which Calvin, the direct progenitor of the Puritan faith, in large measure advocated. In the Puritan concept there were to be no feasts, no sacred art, no lifting up of the heart to God in joy. Surely a more horrible travesty of religion was never visited on this poor earth!

There was little love lost between

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Luther and Zwingli; in fact, the choice epithets they bestowed on each other would shock many a respectable follower of theirs today. Nor was Calvin known for charity toward reformers who differed with his own pet methods of reform. But they were all united in this: hatred of the Catholic Church and all that she stood for. In their new religion, faith alone justified, and good works served no useful purpose. But they and their followers made an exception for the "good work" of robbing, burning, pillaging and destroying the emblems, statues and pictures which had for 1500 years been part of Catholic worship.

Even in such an atmosphere of violence, the reformers found it necessary to justify their conduct by some sort of polemical appeal. They found one ready to hand in the first commandment as given to Moses on Mount Sinai. In its full form (see *Exodus*, chapter 20) this commandment reads as follows:

"I am the Lord Thy God; thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing nor the likeness of anything that is in heaven above or on the earth beneath or of those things that are in the waters under the earth. Thou shalt not adore them or serve them."

In order to emphasize their point, the reformers proceeded to make two commandments out of what had always formerly been considered one. In the Catholic numbering, the order is as follows:

1. I am the Lord Thy God, thou shalt not have strange gods before Me.
2. Thou shalt not take the name of the Lord Thy God in vain.
3. Remember thou keep holy the Sabbath. Etc.

Protestant theology, on the other

hand, lists them thus:

1. I am the Lord Thy God; Thou shalt not have strange gods before Me.

2. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, etc.

3. Thou shalt not take the name of the Lord Thy God in vain. Etc.

Then, in order to come out even with the traditional number of ten commandments, and not end up with eleven, the reform theologians combined the ninth and tenth commandments into one.

At the first reading of the text of the first commandment in *Exodus* it might well appear that our opponents have something on their side. But, like all other passages in the Bible, this one needs interpretation and application. To interpret it in a fiercely literal sense leads logically to ridiculous conclusions.

"Thou shalt not make to thyself graven images," God said, and He immediately added, "Thou shalt not adore them." To ignore the second part of this command, while concentrating entirely on the first, would mean that any and all portraits, photographs, memorials of great men, and in fact the entire art of pictorial representation would be proscribed. The Lincoln memorial in Washington, the tomb of the unknown soldier with its beautiful sculpture, and all the countless statues of local patriots in dingy city squares would have to go by the board. One cannot suppose that God meant to impose any such stricture; even our most violent opponents do not believe it or try to apply it in their personal lives.

Like all scripture texts, this one needs to be understood against its background and in its proper setting. This one text, indeed, in the way it has been abused and misunderstood,

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stands as a melancholy warning against the perils of private interpretation of the Bible, so dear to the Protestant heart.

The traditional Catholic teaching for 1900 years has been that the proscription against graven images must be taken in conjunction with the prohibition to adore false gods in any representation or form. It is perhaps difficult for us in this modern day to understand the need and purpose of this command. The besetting sin of modern man is not so much adoration of a false god as total neglect of the true God. But history sufficiently attests to the need of such a warning in former times.

In pre-Christian times, the Jewish nation was like a small island in the midst of a pagan world. All around it were peoples among whom idol worship was simply taken for granted. God had allowed the gentiles to sink to the absolute depths of religious depravity that they might learn to put aside their pride (a sad legacy from Adam and Eve) and recognize their dependence on the true God. Thus allowed to remain in darkness for a time, these pagan nations proceeded to invent their false gods, and to multiply them by the thousand. Some even developed rites in which their own children were cruelly sacrificed to the insatiable Moloch, most cruel of false gods.

In this pagan world, so given over to idolatry, it was necessary in God's plan for one nation to be preserved in the knowledge of the one true God, and the Jewish race was chosen for that high privilege. But since His people were beset on all sides with the example of the idolaters, God had to impress upon them very forcibly their obligation to worship only the one true God, and to ban all idolatrous images

from their ritual. Even then the chosen people frequently succumbed to the pagan example around them, and the Old Testament is filled with instances of how God punished them and as it were forcibly kept them to their appointed destiny until the time of the Saviour of the world should be at hand.

It is interesting to note, however, that God, even while He was making known His strictures against idolatry and the worship of false gods, nevertheless allowed His people the use of certain images and statues as a means of lifting up their thoughts above the things of earth. Thus there is the celebrated instance described in the book of Numbers, chapter 21. Because the people rebelled against Moses in the desert, God allowed them to be attacked by serpents, which bit and killed many. The prayer of Moses for mercy was heard, and in accordance with God's directions, "Moses made a brazen serpent, and set it up for a sign: which when they that were bitten looked upon, they were healed."

Moreover, in the Lord's house, carved and moulded garlands of fruit and flowers and trees were permitted (Numbers, 8), and sculpted lions and bulls supported the basins in the temple. (3 Kings, 7). Especially there were the cherubim, great carved figures which stood over the ark of the covenant by God's command (Exodus, 25/18).

Not only in the temple, but in Jewish catacombs or burial places dating back to pre-Christian times, there are numerous examples of painting and statuary. The point is that the Jewish people, to whom God gave the strict command not to adore graven images, nevertheless were allowed by the Creator to have statues and pictures for the purpose of lifting up their hearts

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to God. In the light of this fact, it is difficult to see how the opponents of statues can find in the first commandment an argument for their stand. God forbade the Jews, as He forbids all men, to make and to adore graven images. He has never forbidden them to have statues as a means of ornamentation and devotion.

The Christian tradition from the beginning was based on this point of view. In the catacombs, where the early Christians gathered and Mass was said during the ages of persecution, there are to be found numerous examples of representations of Christ and the Blessed Virgin and the saints. "That the early Christians had any sort of prejudice against images, pictures or statues," writes the eminent authority, Father Adrian Fortescue, "is a myth that has been abundantly dispelled by all students of Christian archeology."

In the eighth and ninth centuries there arose the storm of "iconoclasm," or image-breaking, a heresy which took its rise in the far east. Setting the example for their sixteenth century counterparts among the reformers, its adherents went about violently tearing down and smashing all statues and icons upon which they could lay their hands. Iconoclasm flourished for a time under the patronage and protection of the eastern emperors (motivated largely, it would seem, by hatred and jealousy of their western rivals). The sane judgment of the universal church was overwhelmingly opposed to it, and the writings of St. John Damascene, a contemporary of the iconoclasts, remain as a supremely logical refutation of its pretensions.

It is interesting to note that the modern iconoclasts make so little appeal to the example of their earlier prototypes. This shows how little read in

history they are, and how little concerned with the lessons of the past, and the grave judgments forged out under God's inspiration on the anvil of controversy.

Both in the east and the west, after the brief outbreak of iconoclasm, the veneration of images continued to be a normal part of Catholic devotional life. The exuberant use of statues and pictures in medieval times is well known, and may be seen in any ancient cathedral in which Protestant zeal has not demonstrated its iconoclastic zeal. Summing up the universal Christian attitude, Father Fortescue writes:

"Images, then, were in possession and received worship all over Christendom without question until the Protestant reformers, true to the principle of falling back on the Bible only, and finding nothing about them in the New Testament, sought in the Old Law rules that were never meant for the new church."

Ironically enough, time has seen the re-emergence of common sense in this once bitter controversy, and more and more have statues and sacred pictures begun to creep back into Protestant churches. Zwingli and Calvin might well stand aghast at the way in which, by some of their followers, their principles are being betrayed. The bare meeting-house type of church is still the trademark of one branch of Protestantism, but gradually its grimness is being softened down. Stained glass windows are appearing, with the Good Shepherd, or perhaps Dr. Martin Luther himself, etched into their colored depths.

Even statues are being erected, or at least a kind of plaque which I have seen above the altar in the churches of denominations which in a generation past proscribed the altar itself. As for

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the cross, it is seen almost universally. In the army chapels, where the cross was part of the standard chapel equipment, even the ultra-conservative Baptist chaplains made use of it. This type of cross found in army chapels is made so as to suit both sides in the image controversy. There is a *corpus* upon it, so that it can be used as a crucifix on the altar during Catholic services. It used to sadden me to observe how, when I had finished Mass in one of these chapels, the Protestant chaplain would turn the cross around so that the figure of Christ was hidden from his congregation. But the cross is as much a graven image as the figure upon it, and to accept the cross even without the *corpus* is already to be unfaithful to their own prejudices. It must indeed be said that logicity is not a strong feature of Protestant thinking in this matter.

The traditional Catholic attitude toward statues and sacred pictures has been forged and hammered out under the brunt of attacks from both extremes. On the one side, this attitude was attacked by the iconoclasts, who tried violently to do away with sacred images of all kinds. On the other side, there have been the merely superstitious, who would give to these images a significance as if *of themselves* they were able to do good. Through these two extremes the Catholic Church

steers its usual safe middle course. Her position is summed up by the following four propositions, which may be found in substance in any comprehensive catechism:

1. It is forbidden to give divine honor or worship to the angels and saints, for this belongs to God alone.

2. We should venerate the saints, and honor and respect them as the special friends of God.

3. Crucifixes, statues of holy persons, and sacred pictures are entitled to our honor and respect and reverence, since they are related to Christ and His saints, and are memorials to them. Moreover, their presence makes it easier for us to lift up our hearts and thoughts to God.

4. We do not pray to sacred images or statues as such, for they can neither see nor hear nor help us. But it is perfectly in order to pray before them, as a means of showing honor to the persons they represent, and at the same time enlisting their prayers on our behalf.

There is a reasonableness about all this which we hope will commend itself to all who read these lines, and especially those not of the Catholic faith. In any other view, they are robbed of the satisfaction which comes from fulfilling one of the deepest instincts of the human heart.

Double Time

In Dorchester, Massachusetts, two men met outside their parish church. A bystander happened to hear the following conversation.

"Why, you've put on weight, Bill," said the first man. "Don't you work any more?"

"I work about twenty-four hours a day, that's all," answered Bill.

"Impossible," exclaimed the friend.

"Not with a system," explained Bill. "I work twelve hours down at the shop and around the house. Then I help support a missionary in China; he works for me while I'm sleeping."

Father L. G. Lovasik



For Wives and Husbands Only

Donald F. Miller

The Alcoholic Husband

Problem: I am a mother of two children and I have an alcoholic husband. He holds down his job and is able to support us, but several nights a week he comes home badly under the influence of liquor. This has completely wrecked our home life and made it impossible for us to do things together like other families. The question is, should I leave him for the sake of the children, or should I stay with him? If I leave him, I'll have to take a job and the children will have less of a home than they have now. If I stay with him, the children will always feel (as they do now) the disgrace of their father's excessive drinking. I have not helped matters in the past because I have so often lost my temper with him. Apart from that, what is the better thing to do from the viewpoint of the children's welfare?

Solution: By all means stick to your husband and keep up your home, so long as there is no actual physical danger to yourself or to your children, and so long as there is hope that you may eventually assist him in overcoming his great weakness. It is true that in these days of quick separation and easy divorce, there will be many worldly advisers to tell you that you don't have to continue to take the heartaches and the crosses your children must bear because of your husband's drinking. But you vowed before God that you would take him "for better, for worse," and Christ Himself expects you to carry out that vow unless and until it becomes imprudent and practically impossible.

There are cases in which the Church, through the bishop of a diocese, will permit a separation of a husband and wife because of the drinking of the latter. Such would be cases in which he is no longer supporting his wife and children, and has at the same time become a danger to them, because of his violence and cruelty when under the influence of liquor. It is for a wife's pastor to decide when this point has been reached, and when it is proper for the wife to apply for a temporary or permanent separation from her husband. Of course with a permission to separate from her husband, the Church could never grant a lawfully wedded wife any license to think of marrying again while her husband remains alive.

Your case, while heartrendingly difficult, does not yet seem to call for the extreme measure of separation. Your husband still works faithfully to support you and the children. Apparently he does not give way to fits of cruelty when drinking. Your impatience with him may easily have been a contributing factor in the growth of his bad habit. Begin to think of him as sick and unhappy and confused, as one needing all the patience you can exercise and can teach the children to show him as well. If you know any members of Alcoholics Anonymous, tell them about your husband, and try, without nagging, to interest him in submitting to their help. Then start to receive the sacraments often yourself, and determine to make this cross a means to your own sanctification. You may be surprised at the results.

These Poisonous Songs

A wave of dirty songs has lately been sweeping over the country. It is time that decent people do something about it, for their own sake and for the sake of millions of others, especially the young.

Edward Finnegan

"IN THE PAST such material was common enough but restricted to special places and out-and-out barrelhouses. Today 'leer-ics' are offered as standard popular music for general consumption, including consumption by teen-agers." This quote wasn't taken from a Catholic magazine. It is part of an editorial from *Variety*, show business's own weekly. And just a few weeks before this appeared, Martin Block, America's number one disc-jockey, said many of the newest recordings were "just plain dirty." Popular songs have gotten bad!

Finding out why is like finding a vacant apartment in New York. But whatever the reasons, there has been a steady decay ever since 1951. In that year "leer-ics" first started spilling out of the barrelhouses, with hit parade tunes like *Too Young*, and *I Get Ideas* as top contenders. 1952 brought *Walkin' My Baby Back Home* and *Kiss of Fire*, and among others, 1953 added *Song from the Moulin Rouge*. In 1954, the public now primed and ready, Eartha Kitt cooed her way to fame. The decay was widespread and quick, and the very fact that Eartha Kitt could sing her musical French postcards and be listened to, shows just how deep the rot has gotten.

And to top it all off, for the last

six months they've been piping into our living rooms the worst moral garbage ever collected along the backstreets of Tin Pan Alley. And all of them contain the same deadly theme of passionate love-making. By a constant repetition of kiss-and-hug lyrics, love has been warped into a mere physical attraction, to be indulged in freely. No more than a sequence of kisses and hugs! Leer-ic writers have taken love, stolen everything from it but the first letter, and left only lust.

Take one of Sara Vaughn's recordings for instance: LOLA—

Whatever Lola wants, Lola gets,
And little man, little Lola wants you.
Make up your mind to give no regrets,
Recline yourself, resign yourself, you're through.

I always get what I aim for,
And your heart and soul is what I came for.

Here it is then, in six short lines, backgrounded by a seething, snake-charmer accompaniment: why hang on to those old "prude" conventions? This is the twentieth century, you're a modern man—I'm irresistible, give in.

But Lola is only the latest in a sequence of seduction songs waxed by Miss Vaughn. She was right at

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home with the leer-ics of *Make Yourself Comfortable*, too:

Why did we hurry through the dinner,
hurry through the dance?
Leave before the picture-show was
through?
Why did we hurry?
To leave some time for this:
To hug a hug and kiss a kiss.
Take off your shoesies, dear, and loosen
up your tie,
I got some kisses here, let's try one on
for size.
I'll turn the lights low while you make
yourself comfortable.

Of course, Sara Vaughn's isn't the only finger in this seductive pie. The Mills Brothers have harmonized a Freudian ditty about not resisting the urge. And then Bill Haley, rock-and-roll specialist, asks someone to *Dim, Dim the Lights*:

Now everybody's really havin' lots of
fun,
But honey, for me the night has just
begun,
But now I want to tell you things and
hold you tight,
But how can I do it with the room so
bright?
Dim, dim the lights, Dim, dim the
lights,
Turn down the lights.
I want some atmosphere!

Now add that bushel of songs coming to the same conclusion as *Not Yet*:

Something tells me it's wrong,
But your arms are so strong,
I've no breath left
To tell you, "not yet."

Scribbling these lyrics out on paper reveals them for their true worth, even

the less shady. And these are not the exceptions. A half-hour of most disc-jockey shows will give you plenty more of the same.

Still, what does this have to do with you? After all, someone may say, a popular song needn't be like a dirty movie or a sordid magazine. Only an evil mind would be easily tempted by a popular song, and an evil mind could draw a temptation from a pure spring breeze. Sure, put them down on paper and they sound a little blue, but hide them in the blare of the music and they don't sound half so bad.

And anyway, who pays attention to the words? They don't mean anything to the ordinary teen-ager, at least. With juvenile delinquency, divorce, communism and a host of other crimes waving black banners in the American sky, why get so worked up about a picayune evil like popular music? Why get out a feather duster when there's a cow-barn to clean?

No, a popular song isn't like a dirty movie; it won't necessarily lead to immediate temptations though it frequently may. But there's another evil that it *is* like.

Scientists shocked windy Chicago not too long ago with the news that they had detected an increase of radioactivity in and around the city after the latest atomic blast in Nevada. If this kept up, they warned, the natives of Chicago might well have to face a shortened life-span and possible sterility.

The bomb hadn't hit the city, hadn't leveled areas for miles around. There weren't thousands of disfigured corpses in the streets, there were no signs of destruction at all. Yet no native of the windy city read his paper that morning without feeling the danger.

Popular songs may not ordinarily make moral atomic explosions with

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their burning words. But they spread sex, like a wave of radio-activity, over every city in the country. There may be no immediate temptation, no immediate falling into sin, no moral corpses splattered in the gutter of lust; perhaps at first glance no signs of destruction at all. But below the surface, these seduction songs are priming many souls for early death by repeating the natural love theme again and again, sterilizing these souls with "broad-minded" norms that make eternal life impossible. And the trouble is that so few feel the danger.

And the danger lies mostly in the constant repetition. Look for a minute at advertising! It is one of the most studied sciences of the modern world; if there's a way of selling a product, the advertisers are using it. Nothing they do any more is hit and miss; everything is planned down to the minutest detail.

Now observe the advice these men give for using one of their favorite tricks, the parody. "Get your product into lyric form," they say, "match it to any old song, or even to a new snappy number; play it on the radio all day, blare it on T. V. all night, play it wherever you can again and again. And when the housewife goes to the supermarket, she's bound to have your brand in mind." And the strangest part of it all is that the housewife may not pay any attention to the words; she may even think they're foolish, but still, after the constant repetition, your product is so familiar to her that she's quick to buy it.

The devil tries to fool you the same way, with his favorite product—sex. And he succeeds so well that you can hardly escape his persistent repetition. You hear it in the living-room, you

hear it in the kitchen, you hear it in the car, in the movies, in the ice-cream parlor. You hear kissing and hugging, hugging and kissing, from the first turn of the radio dial at breakfast until the last turn at night. And worst of all, you find yourself unconsciously humming the sexiest of the bunch.

Let them blast maxims like these into your ears, let them whisper them, sigh them, and eventually they're going to creep down deep into your mind. They sleep in the back of your brain like a tramp spending the night on your back porch. After enough of this sedative you begin to think that maybe the "easy" way is the right way; maybe petting isn't so dangerous after all. Bit by bit you slip until the day comes when your lips are laminated with the age-old gloss for sin: "Everybody's doing it—why shouldn't I?" How reasonable sin becomes when it has company!

Exaggerated as it may sound, a popular song could put you in hell for all eternity. Horace, the old Roman poet, pointed out how "a drop of water wears away the rock, not by its strength, but by constantly falling." Allow the poison of sexy songs to drop long enough on any soul, and someday it will certainly prove fatal.

The only cheerful part of the whole affair is that you can help change all this. The popular song-writer doesn't put out his ditties because he loves his work; he puts them out because he wants your money. The greenness of spring doesn't spill through his mind as he sits tapping away at his old upright, a green of another hue obsesses his mind. He's not looking for a good song, he's looking for any song that you will buy. One simple answer to the "leer-ic" problem rests in your pocket. Keep that dollar bill away from the writer of dangerous songs,

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don't buy his records or his sheet music, or see his shows, and he'll keep his smut to himself. Show him that his rotten songs aren't getting many playings on the cash register, and he'll give you good songs, plenty of them.

Another more effective method is writing to the sponsor of your favorite disc-jockey show, or to the record companies putting out these "barrel-house" songs. And if you don't want to write a letter of your own, you can copy this one:

Dear Sirs:

I have been listening to the (disc-jockey's name) show for a long time now and until recently I've always enjoyed it. Of late, though, (his name) has been playing records that are often low-brow, and even sexy songs like (name a few). The effect on teenagers all over the country may not seem so evident at first glance, but a closer look at the problem will show you the ruin that is being caused. As a parent, I find it necessary to protect my children by bringing the problem to your attention, and, on principle, until things improve, I intend to stop buying your products and listening to your show. If in the future, things don't improve, I will do my best to get as

many of my friends as I can not to buy your products either. But, if things do improve, you can again be sure of my patronage. I say this in all charity, because I know that if you stopped to think what those songs are doing to American youth, you would not want such poison being played under your sponsorship.

Sincerely,
N. N.

A few changes and any teen-ager could send this letter, or it could be sent to any record company. The addresses are easy enough to find. Letters to sponsors can be sent to the radio or T. V. stations that they advertise on, and the record companies have their addresses on the record labels. And don't feel that your letter will be useless. If it stops one record, it has done a wonderful thing.

Our Holy Father, Pius XII, said in 1947: "To live in our great cities without the loss of faith and purity requires no less heroism than was needed in the days of bloody persecution." Show your great love for purity. Help fight this battle that demands such heroism of us all. Do your part in helping those too mixed up and ensnared to help themselves.

The Application

A missionary bishop tells this story against himself. In one of the villages under his jurisdiction he gave a fervent exhortation to the natives to say grace before meals. He described how animals just rush at their food. Men, he said, shouldn't be like that; they should first thank God for the meal they are going to have. "Don't be like pigs," was his final word. Then he went on his way.

The day was very hot and the bishop was thirsty. What could be better than a cocoanut? He had only to tell the native boy to climb the nearest cocoanut palm, and in a few moments there were two cocoanuts at hand, one for himself and one for the boy. As was customary, the boy waited respectfully while the bishop broke his cocoanut open, put it to his mouth and drank. Then with a huge grin the boy said: "Me no pig," made a large sign of the cross and then broke open the cocoanut and drank.

Madonna

Problems of Professional People

The State and Sterilization

Problem: What is the Catholic teaching on those state laws that prescribe sterilization for certain classes of persons, such as the mentally defective, sex perverts, etc.?

Solution: Catholic theologians distinguish three types of sterilization: therapeutic, punitive and eugenic. By therapeutic sterilization is meant a surgical operation which is primarily intended to remedy a diseased condition, though at the same time it renders the patient incapable of generating or conceiving children. For example, an operation of this nature is called for when a person is suffering from a malady of the sex organs which requires that these organs be removed in order to save his life. This form of sterilization, when it is necessary to preserve the life or health of a person, is permissible.

Punitive sterilization is that which is inflicted by public authority as a punishment for crime. Theologians are not in agreement as to whether or not the state possesses the right to inflict such a punishment. Actually the problem does not arise in the United States, for those laws that prescribe sterilization for certain classes of criminals are primarily intended, not to punish these culprits, but to deprive them of the power to generate offspring, on the ground that such individuals are not qualified for parenthood. Hence, the sterilization commanded by these laws is eugenic.

By eugenic sterilization is meant an operation that is directly and primarily intended to deprive the victim of the physical capacity to beget or to conceive children. According to Catholic moral principles, clearly stated by Pope Pius XI in his *Encyclical on Christian Marriage*, eugenic sterilization is always immoral because it is an encroachment on the authority of God. Human beings are directly subject to the Creator; hence, to inflict death or mutilation on a human being (whether one's own self or another) is an infringement of God's right, except in those cases in which God Himself allows it. God allows a person to have his body mutilated as a necessary remedy for serious disease, as is the case with a therapeutic sterilization. Furthermore, God allows the public authority to execute a criminal, and perhaps also to inflict punitive sterilization. But God has not authorized either individuals or public authority to perform eugenic sterilization on any human beings, whether guilty or innocent, whether willing or unwilling.

No Catholic could in conscience vote in favor of state legislation authorizing sterilization as a means of preventing certain classes of persons from having children. Those who are incapable of entering marriage can be segregated to prevent them from having sexual relations; but to sterilize such persons is just as immoral as to cut off the hands of the insane in order to prevent them from damaging property.

No Catholic judge can in conscience authorize a eugenic sterilization, nor can a Catholic doctor perform such an operation, even at the command of

civil authority. Actually, not only Catholics, but persons of any religious belief, are forbidden to inflict or to approve eugenic sterilization, since this mutilation of the human body is prohibited by the law of God, not merely by the law of the Catholic Church.

Very Rev. Francis J. Connell, C.S.S.R., S.T.D., I.L.D.,
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Thoughts for the Shut-In

Leonard F. Hyland

Before and After Communion

Last month in this column we urged our shut-in readers to accept gladly and gratefully any opportunity for the reception of the Holy Eucharist which is offered to them. This month we would like to extend the discussion to the matter of proper preparation and thanksgiving, which are of great importance if the sacrament is to achieve its desired effect.

We need not say much here on the physical preparation for the coming of the priest with Holy Communion. The sick room should be tidied up as much as possible, and there should be a small table beside the bed, with a crucifix, two blessed candles in candlesticks, a glass of water and a spoon placed upon it. Usually a member of the family meets the priest at the door with a lighted, blessed candle, and leads him directly to the sick room.

What we are more concerned with here is the spiritual preparation on the part of the sick person. This should last for at least 10 or 15 minutes, during which time the shut-in should try to recollect his mind by some kind of spiritual reading, by using a prayer-book, or at least by saying a few ejaculatory prayers or Paters and Aves on the beads of the rosary.

It is a very depressing experience for a priest on a sick-call to find the patient immersed in the morning paper, which he reluctantly puts aside just long enough to receive Our Lord, before returning to it again. It must be remembered that grace is received from this sacrament in proportion as our hearts are open to receive it. We open our hearts wide by a sincere effort to inspire genuine sentiments of sorrow for past sins, faith, love and humility.

What is said of the necessity of suitable preparation holds of course also for thanksgiving. The well-informed Catholic realizes that our Lord's physical presence remains after Communion as long as the appearances of bread remain. This ordinarily constitutes a period of about ten minutes. This time should be spent in a sincere effort at prayer and recollection. A prayer-book and rosary will be of great aid, but the shut-in should also devote some time to informal colloquy with Christ, so closely united to Him at this sacred time.

One last note: members of the family can help make Communion to the sick a more solemn occasion by rallying round. Let them kneel around the bed, and add their measure of prayer and adoration. Let them, if it seems called for, assist the sick person in his preparation and thanksgiving. The result of this charity will be to bring God's special blessing down upon the home.

Tale of Two Statues

Patriotism blends nicely with religion,
when both are properly understood.

Ernest F. Miller

IN THE CHAPEL of a certain sisters' hospital in the United States (I won't tell you where in the United States, or the name of the sister in charge of the community that runs the hospital) there are two statues in niches on the right and the left side of the sanctuary, one of the Blessed Virgin Mary and the other of St. Joseph, that bear a striking resemblance to George Washington and Abraham Lincoln.

This is somewhat surprising to the casual visitor to the chapel who thinks that he is actually beholding Washington and Lincoln, for he knows that the Catholic Church does not place on ecclesiastical pedestals mere military, theatrical, literary or athletic heroes or heroines, great though they may have been in the exploits that they accomplished while they were on this earth. Before the great of the world are allowed to occupy a pillar in a Catholic sanctuary through the medium of a statue they have to prove their claim to something over and above natural prowess and talent—a something that is called sanctity.

Catholics have the most profound admiration for George Washington and Abraham Lincoln. They consider them to have been just and God-fearing men, perhaps even holy men, and certainly deserving the respect and admiration of all who come after them. Even so, they do not think that their statues belong in niches reserved for canonized saints. That is why it is so strange that sisters (of all people) should have in their chapel two saints

that look so much like this same George Washington and his celebrated successor in the office of president of the United States, Abraham Lincoln.

Let it be carefully noted that the statues only *look like* the two famous statesmen. Actually they are images of the Blessed Virgin Mary and St. Joseph. But why should there be so remarkable a resemblance? Coincidence, perhaps? A crooked humor on the part of the sculptor who carved the statues? An astuteness in the mind of the sister superior? What is the story of the two statues?

It is true, there is a story that goes with the two statues, over and above the story that goes with the carving, the purchasing and the putting up of any two statues in any Catholic Church. The story concerns the sister superior of the hospital, and a high-ranking official of the United States government. These two, but especially the sister superior, are responsible for the statues, such as they are.

It is unnecessary to describe the sister superior. Everybody knows what a sister looks like in view of the fact that there are 160,000 sisters in the country as of now.

This sister was little different from all the other sisters that one sees. She was rather small, retiring, serene, and wiser than appearances would lead some people to believe. Swathed and swaddled in the white and black of her profession she seemed quite unconcerned with what went on in the world and quite unaware of the wick-

edness that possessed the world.

On the contrary she was most interested in helping the world (such is the vocation of a hospital sister), and she was sufficiently aware of the wickedness of the world to want a Christian hospital erected, complete with chapel, altar and Blessed Sacrament to neutralize the wickedness and to cure both in body and in soul, the wicked.

It was the chapel and its furnishings that gave rise to the story of the statues. Had not the sister superior been so insistent on the erection of a chapel as an integral part of the hospital, and had not the government official been so suspicious of such a proposal, there would have been no story at all.

The government official was not suspicious of the chapel because he was against religion. He was not against religion. He was merely cautious. He knew that the constitution of the country prohibited the government from favoring one religion over another religion. There was to be no state religion. And all religions were to be treated with equal fairness.

Here was the problem.

Due to the fact that many small communities in the country were unable to build local hospitals because there was not enough money for the promotion of such expensive projects, the government stepped in and said that public funds would be available to supplement private funds (in case private funds were not sufficient) so that *all* the people of the country, even those in small towns, could profit by the services and the care that only hospitals could give.

The community where the sister superior and her fellow-sisters were located was in particular need of a hospital. The sisters were willing to

take charge of the hospital if only it could be built. That was the difficulty — to get the hospital built. The community itself never could have put up a modern and properly equipped hospital unless someone from the outside helped to foot the bill.

The government not only helped with money but also with an official who was charged with getting the work started. He was most kind and considerate in all his dealings with the sisters. He was not a Catholic. In fact he was just a little bit leary of Catholics. Although he was a college graduate, he had never learned the teachings and practices of the Catholic religion to the point where he could distinguish between that which was true about these doctrines and practices and that which was said in slander about them by the enemies of the Church. He was inclined to believe some of the slanders.

It is understandable that he should have hesitated long when the plans that the sister submitted to him contained a chapel. But she was quick to explain. She made it all sound so reasonable.

She said that the chapel would be open day and night, that it would be accessible to people of all religions, Catholics, Protestant, Jew, and even those of no particular denomination, to come in and pray when their loved ones were about to undergo an operation or when they were in need of help and consolation because someone close to them was seriously sick.

How could anyone complain that the constitution of the United States was being violated due to the fact that the government was giving support to one religion to the exclusion of other religions when people of *all* religions were welcome within the walls of the

chapel at any hour of the day or night to say their prayers and to worship God, or just to sit down and rest after an ordeal of worry and sorrow? Only a bigot could complain. And the sister superior was certain that the government official was no bigot. Already he had been more than good and kind to the sisters. A bigot is not good and kind.

Well, the chapel received the O.K. of the government official. After all, it was merely a place for meeting and for resting. In a sense it was a hall. If all halls should be cut out of hospitals because a prayer was said in them or a tear shed, then the government might just as well close up its program.

But to permit the building of the chapel was enough. He thought that he could go no further than the giving of permission for the erecting of the walls and for the topping of the walls with roof and the ceiling.

Then the sister superior came along with the idea for an altar.

She pointed out that it was nothing more than a table, a bit more elaborate, perhaps, but still a table, a small table such as could be found in any large or small room.

Very probably there were tables like the altar scattered around and through the various rooms of the White House in Washington. What was wrong with that? If you were not allowed to put a table in a chapel, then you should not put a table in an operating room. What good would an operating room be without a table on which doctors might operate? What good would a chapel be without a table on which the instruments of religion might be placed for the worship of God?

The government official had to admit that he could see no valid reason

for refusing government funds for the purchase of a table for the chapel. But he decided that this was to be absolutely the last thing that he would approve of as far as the chapel was concerned. The sisters could get down on their knees before him, one at a time or two by two, and weep out their eyes for further furnishings and favors, but he would not budge. He was the guardian of the government's funds. He could not in conscience squander them on something that did not meet with the approval of the constitution.

It should be noted here that this gentleman had a tremendous love for his country, for its traditions, its history, its great heroes both of the past and present. Patriotism was almost a religion with him. One of the reasons for his liking the sisters so much was their promotion of the things that served the country. He noticed that they always voted when the time to vote came; that they always kept an American flag next to their altar in the little chapel of their convent; that they were most interested in the things that touched the welfare and well-being of the country.

The affair of the statues in the hospital chapel was settled primarily because of the great love the government official had for the country.

Very innocently the sister superior asked him if he would be willing to approve an order that was put in for two statues to be placed in the new chapel. She was even willing to show him the pictures of the statues as they were submitted to her by the artist.

Figuratively speaking, he hit the ceiling at the very suggestion of statues. Statues were one thing that he did not like about the Catholic religion. It smacked too much of false

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worship, of superstition, of idolatry. In conscience he could have no part in the setting up of false gods for uninformed people to adore. Even if he were allowed to spend the money for such a purpose, in truth he could not do it. He told the sister so, firmly and kindly. He said nothing about his scruples. But the sister knew about his scruples. And for the quieting of his scruples she had a plan all worked out.

She made a simple statement to the effect that there were no greater men in the history of the United States than George Washington and Abraham Lincoln. He agreed with her one hundred percent. She went on to say that in no place in the United States was there a more beautiful statue of Lincoln than the one in the Lincoln Memorial in Washington. He agreed with that assertion too.

As it was with the statue of Lincoln (the sister went on) — millions of people coming before it to admire it and to behold what a really great patriot looked like — so it was with the famous statues of Washington. These statues had a place in the country. It would be a crime to destroy them. The people would not stand for it. Washington and Lincoln still lived in their statues.

Why, then, could there not be statues of Washington and Lincoln, or of people who resembled Washington and Lincoln, in the new chapel of the hospital? Who would be so unpatriotic as to deny the sisters the right to mount such statues on the proper pedestals, and the government the privilege to

pay for them? Only those who were opposed to the government and who were not true citizens of the United States.

The government official was not so naive as to fail to see through the stratagem of the sister. He knew what she really wanted was to mount statues of Jesus and Mary on the pedestals. This he could not permit. But strange to say, (it seemed strange to him now) if the statues resembled Washington and Lincoln, he could allow them with the blessing of the government. Nor could any man point a finger of religious favoritism at him.

So he gave the permission, only on the condition, of course, that there be a real resemblance. He even stipulated that the name of Lincoln and Washington be printed someplace on the statue — on the back and on the bottom if necessary — but someplace. As for the rest, the sister could handle it as she saw fit.

And that is the sole reason for Our Lord and His holy mother looking like George Washington and Abraham Lincoln in the sisters' chapel of a certain new hospital in the United States. It's strange, isn't it? But true.

And who knows? Maybe Our Lord and the Blessed Virgin *did* resemble George Washington and Abraham Lincoln, at least vaguely, when they were here on earth. Perhaps the resemblance is not so far-fetched as it would appear. And very probably the Holy Ones up there in heaven are having quite a laugh over the latest representations of Themselves to be found on earth.

Comparison

The rose, when shaken, fragrance spreads around;
The bell, when struck, pours forth melodious sound;
The heart of Mary, moved by earnest prayer,
Will scatter grace and sweetness everywhere.

—Ancient inscription on a church bell

Catholic Lives of Christ

We are often asked which is the best Life of Christ published today. It would be rash to say which is the best, but here are several of the better ones.

Edward A. Mangan

THE specific purpose of this article is to encourage all Catholics to read and study some Catholic life of the Saviour. He said Himself that to know Him is eternal life. We should do everything in our power to know Our Lord better and better as our life progresses. Surely one of the best ways to gain knowledge of Jesus Christ is to read and re-read one or more of the excellent Lives of Christ which in the last twenty-five years have been written by Catholic scholars.

I insist on a Catholic Life of Christ because nothing but harm can come from reading a so-called Life of Christ by anyone who does not believe in His divinity. Christ is God, the one, unique, only and eternal God who has existed from eternity. He knew this from the very first moment of His conception and did not have to come to a realization of it some time during His life. Fundamentally this very fact will be and is missed by every biographer who is not Catholic.

In recent years many books have been published which have the life of Christ as a historical background. All of them are published in the form of novels and therefore it is too much to ask of them to stick entirely to the facts as recorded for us in the Gospels. However, since they are ostensibly historical novels, at least the general pattern of the background of the life of Christ should be adhered to.

Books like "The Robe," "The Big Fisherman," and "The Silver Chalice," have not done this. They have con-

sistently played down the miracles of the Gospel, representing them as a queer mixture of Christian science, faith-healing or temporary states of exaltation wherein people thought they were cured. The resurrection is watered down to a vague kind of hope for an actual resurrection in the minds of the apostles. In one of these books, Sholem Asch's "The Nazarene," Christ is pictured as an epileptic who has exalted dreams. He is pictured as a problem child and a constant source of worry to His mother, who has a large family of children. The matter for this book was taken, we are assured by the author, from a lost gospel by Judas who, by the way, is represented as a rather likable fellow in all these books.

Now books of this kind can and did and will do a lot of harm. I would say from experience and things that I have heard, that they do harm especially to educated Catholics who begin to wonder if the real facts are told in books of this stamp rather than in the Gospels. I have heard that very thought proposed by people who have read these books.

The four Gospels are hard fact history. This has been proved thousands of times against every attack that has been ever made against them, and any book that purports to be a life of Christ or to incorporate facts from His life must take the facts as narrated in the Gospels.

A life of Christ in all its details cannot be written for the simple rea-

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son that the Gospels are all very short digests of only a short period of His life. Any Life of His must simply narrate and explain the facts told in the Gospels. There are many of the words of Christ and many events that need explanation and there are many difficulties in the Gospels that need ironing out and clearing up. In reading just the texts of the Gospels these will sometimes hold up the reader and perhaps discourage him. And so it is well that we have Lives of Christ written by scholars who have spent years at this wonderful work and have turned out masterpieces. I hope to comment on some of them, and these I recommend highly to all.

I. *The Gospel of Jesus Christ*, by Pere M. J. Lagrange, O.P., translated by the Dominican Fathers of the English Province. Newman Bookshop, Westminster, Maryland, 1938.

This appeared first in two volumes, but is available now in one volume. It is a magnificent work. Father Lagrange, of course, is eminently fitted for a work of this kind. He has lived in the Holy Land for years, is a distinguished scholar of Hebrew, Aramaic and Greek, and is steeped in archaeological lore and knows the Talmud thoroughly. He worked for years on his commentaries on the four Gospels, and for this book, "The Gospel of Jesus Christ," he simply took the best matter out of his commentaries, digested it and wove it into a continued narration of the Life of Christ. There are no long discussions, no interruptions and no long footnotes to take the reader's attention away from the absorbing story. All his opinions are solid. The style is simple. The English translation reads smoothly. Altogether this, in my opinion, is the best Life of Christ.

Father Lagrange believes in a two-year public life or ministry of Christ. You may take that or leave it. Most authorities still hold for a three-year public life.

II. *Jesus Christ, His Life, His Teaching and His Work*, by Ferdinand Prat, S.J. Translated from the French by John Heeman, S.J., Bruce Publishing Co. 2 volumes, 1950.

This is also a masterpiece. Some will say it is better than Father Lagrange's. Father Prat was also admirably fitted for his task. He has written the classic on St. Paul, and his Life of Christ truly is another classic. The English translation is smooth and felicitous. Before you read one page, you forget that it is a translation and are truly entranced as you read of the gentle Saviour actually reacting to people, things and events as you and I do. Whoever reads this Life will know and love Our Lord more.

III. *The Life of Christ*, by Giuseppe Ricciotti, originally written in Italian, translated in 1944 by Alba Zizania. One volume. Bruce Publishing Co.

The fact that this is in one volume recommends it to all. It too is a masterful work. The English, again, is easily read, simple and smooth, with none of the usual drawbacks associated with translation. The very best feature of the book is the introductory matter on history, geography and archaeology which form the background of the Life of Christ. It is one of the best digests of these matters I have seen.

IV. *The Life of Jesus Christ In the Land of Israel and Among Its People*. By Dr. Franz Michel Willam. Translated and adapted into English from the fourth Revised and enlarged German edition. Edited by Rev. New-

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ton Thompson, S.T.D. B. Herder Book Co. 1940.

Another beautiful masterpiece. It has everything to recommend it. Dr. Franz Willam was a well-known authority. He has written a *Life of the Blessed Virgin* also, which is well worth reading. His *Life of Christ* is a handy book, only one volume and every page is inspiring. His style is tremendously interesting. Read the book and you will agree that it is more interesting and absorbing than any novel.

V. *Life of Our Lord Jesus Christ in Meditation*, by Maurice Meschler, S.J. Translated by Sister Mary Margaret, O.S.B. 3 volumes. 5th edition. B. Herder Book Co. 1950.

Those who prefer thoroughly spiritual meditations on the words and actions of Our Lord rather than just a factual portrayal of His life will love this work. Although it does not claim to be scientific in regard to the chronology etc., of the *Life of Christ*, it does have all the information of the others. The meditations are profound and very practical. An immense amount of spiritual gain will be accorded any one who reads this beautiful work. Again the English is very easy to read.

VI. *Jesus Christ, His Person — His Message — His Credentials*. By Léonce de Grandmaison, S.J. 1930. McMillan

Co., New York. Translation by Dom Basil Whelan.

Originally written in French, this is a thoroughly learned work by a distinguished Scripture scholar. It is for the student, not for the ordinary reader. It is not really a *Life of Christ*, but rather apologetical treatises about the proofs of His divinity, His mission to the world, His miracles, etc. Many years were spent in preparing this monumental work and the result is glorious.

There are other *Lives of Christ*, for instance one by Jules Lebreton, S.J., two volumes in one, translated from the French in 1948 — a truly great book; another by the Abbe Constant Fouard, which though one of the oldest, is still one of the best.

Who is going to decide which is the best one? That question is not important. The important thing is that our Catholic people read a *Life of Christ*. After that or with it at hand, they can then read the text of the Gospel with much more profit.

When we know the facts of the Gospel and the explanation of them, we shall never be duped into believing that after all they may be wrong and that Lloyd Douglas or Thomas Costain or Sholem Asch may be right. We shall know Christ for what He is, the God-Man, not a Y.M.C.A. worker, and at the same time be gloriously entranced in the beautiful story of the life of the Son of God.

No Secret

During a revival meeting in a country church, the eloquence of the evangelist called a brother to his feet.

"Brethren," he declared, "I've been a sinner, a contemptible sinner. An I've been one for years—but I never knew it before tonight."

"Sit down, brother," whispered the deacon stationed in the aisle. "The rest of us knew it all the time."

Information

Pre-Marriage CLINIC

Donald F. Miller

Marriage Without Sincerity

Problem: Is it true that a divorced man may marry a second time in the Catholic Church if he pronounced his marriage vows on the first occasion with no intention of carrying them out because he was not in love with the woman involved in that first marriage ceremony?

Solution: There are two principles that must be kept in mind in trying to solve individual cases of this kind. The first is the principle that the Catholic Church presumes every marriage that has the external appearances of being valid to be truly valid unless and until external proof to the contrary can be brought forward. That is the same as saying that she presumes that a man who solemnly made the promises and entered into the contract of marriage meant what he said, whether he thought himself to be in love with the woman or not.

The second principle is that the Church can never accept the mere say-so of a married man to the effect that he was insincere when he made the solemn promises of marriage. If she did, there would be no end to the demands that marriages be declared invalid on the grounds of insincerity. Every unhappy husband and wife in the world would find some plausible reason for coming to the Church and saying: "I want my marriage annulled because I was insincere when I entered it." No annulment has ever been granted by the Catholic Church on the mere basis of such a statement.

This assumption on the part of the Church, that all apparently valid marriages are truly valid, yields only to objective, external, pre-marriage testimony of reliable witnesses, to some circumstance that made the marriage invalid. It is indeed true that a man who pretends to marry but does not intend to be bound by his marriage vows for life, or who does not intend to carry out the primary obligations of marriage, is not validly married. But his marriage will never be declared invalid unless solid, anterior, authentic evidence of his insincerity can be produced. If there are disinterested witnesses still alive who will testify under oath that they heard him say that he had no intention of binding himself to the first woman until death, or that he would never, under any circumstances take a chance on having a child by this woman, then a case for a declaration of nullity could be made. But no easy-going, flippant, rumor-quoting testimony will be accepted. The Church is bound to protect the indissolubility of marriage from the attempts of those who might lie or hire lying witnesses to release them from its bonds.

Of course if the marriage here considered was never consummated by proper intercourse, that, if provable, would be considered not only an evidence of insincerity (or grave ignorance), but also sufficient grounds on which the Church could dissolve the uncompleted bond.

The Jew Next Door

If you have any tendency in your heart toward anti-Semitism, or hatred of Jews in general, read this prayerfully. It reminds you of what treasures they gave you, and how your charity should go out to them.

Arthur B. Klyber

THE memory of Hitler's attack on the Jews years ago must still be vivid in the minds of many. In those days when he and his henchmen were busy liquidating about 6,000,000 Jews in gas chambers and in wholesale burnings in synagogues, many non-Jews came to their defense by directly helping them to escape, or by taking up the pen in a plea for humane and Christian consideration for the much-maligned and persecuted Jews.

Among those who wrote in their defense was Father Edwin Ryan, a Doctor of Divinity at St. Mary's Seminary, Roland Park, Baltimore, Maryland. The *Nihil Obstat* ("nothing objectionable"), of another Doctor of Divinity, as well as the *Imprimatur* ("it may be printed") of Archbishop Curley, are prominent on the face of a large leaflet by Father Ryan entitled: "The Catholic and the Jew." In this leaflet Father Ryan, after pleading a vigorous case for a Christly attitude toward Jews, winds up with a punchline that must have shocked many a reader. I give it here:

"One word more. Next Sunday you will, please God, go to church to offer the sacrifice of the Eucharist, the Body and Blood of Christ; and when the priest raises the Host and the Chalice you will bend low in adoration. Now while you are doing that, say silently in your heart: 'I am now worshipping a Jew.'"

One of Hitler's approaches to his "problem" was a silly attempt to prove that Jesus was not a Jew at all; a stunt

that afforded Christians, Jews and others a hearty laugh. Even poorly informed Jews know that the Jesus of the Christians was born a Jew; and Catholics know that if Jesus had not been a Jew, they themselves would not now be Catholics.

It seems to me that the Jewishness in Catholicity and the Catholicity of genuine Judaism ought to hold Catholics and Jews close in understanding and sympathetic kindness, and we do find this understanding among a great many. However, because many "cradle" Catholics do not read or hear too much about the Jewish roots of their Catholic faith, they are stunned or incredulous when they learn for the first time, that Jesus, Mary, the apostles, and all the thousands of the first followers of Jesus the Messiah, were devout Jews. Consequently they are often enough the easy dupes of the widespread, vicious, lying propaganda about the Jewish people; and may quickly jump to the conclusion that no Jew can be trusted behind their back.

This is why I think it consistent with Christly (Messianic) love of neighbor to bring into the spotlight some of the better things about the Jews. Though I am legitimately proud of having been myself born into that people from whom Our Lord took His human nature, I do not stuffily consider my people to be any better before God than other peoples. In the common inheritance of the grave, where blood becomes mud, we cannot

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distinguish a Jew from a non-Jew except by the legend on the tombstone. It is not blood, nor bodies, nor peoples that matter, but only the spirit.

But evil, detraction and calumny keep moving along briskly. The evil things, real or trumped-up, about an individual or a group quickly and easily make headlines and enslave the minds of many; while the good deeds and the virtues are left to shift for themselves. So why not speak, for a change, of the good?

After the Apostle Philip had made the acquaintance of Jesus, he hurried to his friend Nathaniel and announced: "We have found the Messiah: He is Jesus of Nazareth." Nathaniel, in reply, asked a question that was common in those days: "Can anything good come from Nazareth?" He soon discovered that Nazareth had produced the greatest Jew on earth, the Messiah long fore-visions by the Hebrew prophets.

Out of Nazareth came Jesus, the noblest and most lovable Person ever to bless our soil with His footsteps and our human nature with His miracles, and to enlighten it with His Divine teachings. This Jesus was a devout Jew who loved His people tenderly, and eventually laid down His life on a cross for them and for the God-revealed teachings of the religion into which He had been born. Out of Nazareth issued, too, that sweet Virgin Mary, who is today called "blessed" by all the nations of the world. Of course, she, like her Son, was devoutly Jewish and loved her people dearly.

Out of Nazareth streamed Jewish fishermen who became fishers of men, venerated in every generation to this very day for the perfected Jewish religion which they taught to soul-hungry godless nations. Like their Rabbi-God, these Apostles wore themselves out

for the nations to whom they preached, and laid down their lives for them and for us. They too, were devout Jews. When Paul, the "Apostle of the Gentiles," was asked to identify himself, he said: "I am a Jew of Tarsus in Cilicia."

The Son of God, coming to earth to redeem the children of Adam, did not take on the nature of an angel, but, in the words of St. John the Apostle, "He was made flesh and dwelt among us" as a Jew. He took hold of the *Seed of Abraham*. He was born into the Jewish community of Bethlehem in Judea, of a Jewish mother, according to the Hebrew prophecies. He was reared as a Jew, prayed like a Jew, talked like one, and died a Jew.

Today these most honored of the whole human race look down on us from a heaven where they await our arrival. For all time the most captivating and forceful example of love of neighbor will be this Jew of Jews whom we adore as the Saviour. A Catholic need not be afraid to assert that **EVERY SPIRITUAL GIFT OF OUR HOLY FAITH HAS COME TO US FROM THE HANDS AND HEARTS OF JEWS**, in fulfillment of the words of Jesus Messiah: "Salvation is of the Jews."

But this very salvation (namely Jesus Himself), which is "of the Jews," we must now try to give back to the Jews, for it belongs to them by first right. A Catholic is a thorough-going one only if he holds in his heart at least some desire for the turning of the Jews to the Messiah whom as yet they do not know or have not accepted. He will accomplish this by prayer and by kindness, but never by disdain for Jews, by sinful blackening of their good name, by petty or gross discriminations or by downright persecution.

To borrow an expression from the great St. Francis de Sales: "You do not use a hatchet to remove a fly from your friend's forehead." The writer has no desire to swing an axe either, but even the Holy Father would state that the lack of charity of a Catholic toward a Jew is far worse than the lack of charity of a Jew toward a Catholic. Might we not speculate on the kind of reception any Jew-hater should receive as he arrived at the portals of heaven?

It is said that once upon a time an individual who hated Jews because, as he thought, they were all "Christ-killers," and because all Jews were given to "unethical" business practices, had a dream that began well but ended badly. He saw himself arriving in heaven, whose incomparable beauty sent him into an ecstasy. Upon meeting an angel there, he whispered: "This is the most beautiful place in God's creation! But could you tell me, angel, why I don't see any other people here? I long to meet Abraham, Isaac and Jacob; I want to shake hands with the apostles and Paul, and above all I want to feast my soul on the vision of Mary and her Son Jesus." The angel smiled sweetly and replied: "All whom you just named are Jews, and that is why they are not here. Because you despised and detracted Jews while you were on earth, and hated them, the only way we knew to keep you happy in heaven would be to lodge you in a part of it where you will never see the face of a Jew."

I was born a Jew and so I am well aware that Jews are good and bad just like other groups. No Catholic in his right mind would dream of stating that all Catholics are good; just as no sane Jew would say that all Catholics are bad. The reasons for bad Jews and bad Catholics and bad anybody are

the same for all, namely, the persevering weaknesses which we inherited from our common father, Adam. People who expect Jews to exemplify at all times the virtues of saints are surely asking them to accomplish what they themselves don't do. Some seem to demand that Jews be like Christian saints, that they should have mastered the difficult Christian virtue of meekness and the other Christian virtues without being Christians by profession.

It should not be dubbed "anti-semitism" for a Jew like myself to describe his fellow-Jews as being oversensitive sometimes in what touches on persecution of their people. Jews themselves could try to avoid that kind of mental panic which makes them see in even a well-deserved rebuke an anti-Jewish spirit. They ought to try to laugh at quips about Jews that can be laughed at, just as the Irish and the Germans laugh at sallies about homely characteristics of their nationality. By over-seriousness and sensitiveness on the very least points about Jews, the Jewish people have become the butt of stories that are funny, but not at all flattering, thus retarding that happy camaraderie that ought to be found among us.

We may admit candidly that Jews have sharp minds; are often too volatile and outspoken; are arrogant and aggressive; are interested in making money; but who isn't? Have Jews a monopoly on these foibles as many say they have a monopoly on the world?

In the face of all this, we Catholics especially should be ready to drop the curtain and try to dwell on the good characteristics, which, "incredible" as it may seem, Jews do have. Have we never heard: "Bear ye one another's

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burdens and thus you shall fulfill the law?" Is it the spirit of Jesus the Messiah that moves anyone to label the Jews as "damned?" Who will deny that many Jews have hearts full of mercy for suffering humanity? Many a Jew's heart will warm up quickly and tears will not be slow to bead his eyes as he looks on sorrow and poverty. His very aggressiveness and his success in business (not shared by all) have enabled him to collect the greenbacks which he has unstintingly poured into needy Catholic hospitals and other institutions of mercy. The millions of "Jewish" dollars doled out to non-Jews in need will always remain one of the remarkable things in a society that continues to call them stingy and greedy.

Have we overdone this praise of Our Lord's people? If so, we have offended only those, perhaps, who have overworked their unChristian detractions of the Jew as a whole. Jesus, during His lifetime, revealed that He was ready to bless those who loved His people. Once when a Roman centurion asked Jesus to cure His sick servant, the Jewish elders joined in the prayer and said: "He deserves to have you do this for him because he loves our nation and because he himself has built our synagogue." Jesus

answered that prayer by curing the sick man miraculously. With equal generosity and love He is sure to bless those who today show kindness to His saddened people.

He who sat at Jacob's well, suffering
thirst for you

Wore upon His sacred Face the likeness
of a Jew.

He who in Gethsemani sweated blood
for you,

Held within His loving Heart the feeling
of a Jew.

He who on red Calvary bore God's
wrath for you,

Felt in throbbing Heart and veins, the
life-blood of a Jew.

He who now in highest heaven wears a
crown for you,

Bears the stamp of Judah's race, the
features of a Jew.

Can the child whom Jesus loves, with
careless coldness view

The dispossessed, the weary, longing,
waiting Jew?

When life's flickering flame burns low,
you'll ne'er regret that you

Helped on the cause that Jesus loved,—
to bless and save the Jew.

Anon

(Father Arthur Klyber, C.S.S.R., will send free on request reprints of the above article, and of other articles he has written concerning the Jews, to anyone who is interested in helping in the apostolate for the Jews. His address is 3014 N. 45th St., Omaha, Nebraska.)

True Purpose

Now of all errors the worst

Is not to put first things first,

But in all things that are sought

To treat God as an afterthought.

God requires not just part

Of a man, but his whole heart!

LGM



readers retort

In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

St. Louis, Mo.

"I am a convert. For many months I have received THE LIGUORIAN as a gift. I am a mature woman, a widow, lecturer and author, and at first I read your publication with keen interest. But to my amazement I read again and again of the complaints of wives against the law of God on contraception. It seemed to me that such articles occurred too often. Then, articles on insemination, fifty years married, druggists and contraceptives, how to resist petting, et al. Is there no end to your discussion of sex? Are there not many subjects of an uplifting and inspirational nature to which you could devote your space? Why do you never devote an article to the duties of husbands? Do they have no responsibility? Are they dictators and wives mere sex-slaves? I have never yet seen a letter in your magazine from a contrite, sympathetic husband. If THE LIGUORIAN continues with the same type of articles, you may cancel my subscription.

R.D."

First of all, we have in the past published many articles directed to husbands alone, or to both husbands and wives, such as, How to Be a Good Husband, How to Be a Good Father, Ten Signs of Love in Marriage, Meditation Before Marriage, etc. (All these titles are also now in pamphlet form.) Secondly, we wonder if this reader has found no inspiration or uplift in the many articles published during the past year on strictly spiritual subjects, such as

Why Catholics Believe in the Holy Eucharist, How to Grieve for Your Sins, Ready-Made Penances, Signs and Symbols in Church, etc. This kind of article far outnumbers the items on sex in THE LIGUORIAN. Probably the criticism that we have published more letters from wives than from husbands is correct. But that is our fault. We receive many letters from the latter, and perhaps have not chosen enough of them for publication.

The editors

St. Louis, Mo.

"Recently I read the arguments about birth-control in THE LIGUORIAN, and wish to send some information that may be of help. In older literature one commonly found the statement that a mother who nurses her baby is less likely to become pregnant than one who does not. It seems that with the rapid increase in artificial feeding less attention has been paid to this. Some doctors to whom I spoke of this brushed off the claim as undefensible. Others said that they did not know whether authentic information on this was available. One, however, an obstetrician of wide experience, answered immediately. 'I can tell you this: a woman who completely nurses her baby has more than a ninety-nine per cent chance of not becoming pregnant in the first four and a half months.' He went farther and said that he told his patients that if they completely nursed their babies and yet became pregnant in less than four

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and a half months, he would deliver the next baby free of charge. He added that out of three thousand cases in his file, he had delivered only one baby free as a result of this promise. As an instructor in nursing, I am thinking of having our students do a research project on this subject. Do you think it would be of value in perhaps showing mothers that there is a very natural way of spacing their children?

Sr. M.C., S.S.M."

We have promised the writer of this letter to give space in THE LIGUORIAN to any findings that research on this topic will come up with. Even before new research, the experience of the one doctor mentioned in the letter carries great weight.

The editors

New York

"After reading about the person who cancelled his subscription because he and his wife were practicing birth-prevention, I would like to answer both of them. I have a daughter eleven months old. My doctor advised me not to have more children, at least for some time, because I have an enlarged heart and suffer at times from a serious nervous disorder. My first thought was to use contraception. I tried to convince myself that God would not hold it against me, yet deep down I knew it was mortally sinful. It would mean no confession and no Communion, because once I started I knew I would not be able to stop. For five months I fought with myself as I never thought possible. I dread to think of what would have happened had I given in. I can still remember sitting in Church on Sunday morning and all but deciding to give in. I was so tired of fighting and what did it get me anyway? Besides, the thought came that I could always say 'I'm sorry' just before I died and be saved. However, instead of giving in, I started to say the rosary every day, and I made the Montefort consecration to Mary. I let her do the fighting because I was too exhausted some-

times even to care. Suddenly it became easy to submit to God's will and to reject every temptation to practice birth-prevention. Now I have a peace of soul I never dreamed possible. And my husband, who had always been greatly prejudiced against the Church, suddenly became a Catholic and is helping me to lead a good life. We are both trying now to convert our non-Catholic friends, and are happier than when we first married. We realize that when we put God first, no matter what the cost, we have peace. Prayer and the sacraments can save any couple from birth-prevention.

N.N."

There are a couple of miracles here; one, the overcoming of a terrific temptation through prayer, and the other, the conversion of a husband just when it seemed most unlikely. How many Catholic wives never have the grace to convert their non-Catholic husbands because they quickly succumb to the mortal sin of contraception? No good ever comes from sin.

The editors

San Jose, Calif.

"I should like to add my little note to the many you have received on the subject brought up by N.N. in her letter on birth-prevention. I only want to tell her that her troubles are such that I would gladly trade places with her. There is something far worse than having too many children, and that is *not having any at all*. It is possible for mothers to get a rest once in a while, but we childless wives cannot create children if God wills that we have none. Mrs. N.N. will never know the longing for a child, which over the years becomes a constant heartache. She need never worry about being excluded from 'family discussion groups' or PTA groups, or scouting activities, etc. She will never know how lonely a home can be without children, or how boring a 'free' day can be. She will not be asked to grow old alone, or to face a future without the comfort of

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living again in her children. Lastly, she will never have to go from Catholic to city and county and private adoption agencies and be told over and over that for every adoptable child there are ten waiting couples. God gives and denies as He sees fit in His infinite wisdom. So we accept what He wants, but if we might utter a selfish prayer, my husband and I would ask only that N.N.'s troubles would become ours.

Mrs. J.B.D."

Something indeed, to think about, for those who are inclined to sink into self-pity over the burdens that God lays upon them by sending them a family.

The editors

Pittsburg, Pa.

"Having read some of your views on racial discrimination, I am tempted to add my two cents' worth. It is in the form of two questions: 1) Why were the different races segregated in the first place? 2) What evidence have you to offer that Our Lord Jesus Christ was aware of any other race than the white race? These questions do not necessarily imply that I am anti-Negro. But I will have no one, and that includes my Catholic religion, dictate to me as to whom I shall associate with. Since I am sure you cannot answer the above two questions, I suppose you will consign my letter to the waste-basket. But if you do use it, please do not publish my name or address.

N.N."

To question No. 1: The human races were not segregated in the sense of one being given an inferior place in society to another, by God, but by sinful men. To question No. 2: Jesus Christ never, by word or by action, showed tolerance of distinctions and discriminations between different races of human beings. He came to save "human beings," — all human beings, and left no room for arbitrary distinctions between races of human beings. All human beings are free to choose their own friends

and associates, but no human beings, under the law of Christ are free to withhold justice and charity from any other human beings.

The editors

Whitesboro, N.Y.

"In regard to your article on work that is forbidden on Sundays, it seems to conflict with one that I read recently in another Catholic magazine. The latter states that Catholics may work a few hours in their garden and mowing their lawn on Sundays for the exercise and recreational value of these labors. Now that is exactly what you state we may not do. I have four children and a husband who likes to do such things on Sunday, though I have always been against it. Could you possibly tell me how we are ever to have any unity as Catholics when so many different ideas of the law are given? What on earth are we lay people to abide by? . . . Thanks for the wonderful help your magazine gives.

Mrs. G.P."

The author of the article this correspondent refers to no doubt had in mind the exceptional case (mentioned in our own article) in which a person can avoid temptation and idleness only by some manual labor. For all that, mowing one's lawn and digging up a garden are manual or servile works, such as should not, without a special reason that makes the case an exception, be done on Sunday. No Catholic should become wrought up over seeming differences of viewpoint on what is right and wrong in regard to such positive laws on the prohibition of servile work on Sunday. Every issue can be settled by a talk with one's pastor or confessor, and by obedience to his decision.

The editors

Milwaukee, Wisc.

"In the June LIGUORIAN you list among the works forbidden on Sunday that of selling. Why, then, do so many Catholic

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churches indulge in this, by selling in their vestibules on Sunday, such items as religious goods, Catholic papers and magazines, and by holding picnics on Sunday at which they sell chicken dinners, etc.? In many of our new churches, part of the vestibule is built for selling stands, with pamphlet racks, etc. Moreover, our churches are exempt from property taxes, and by selling things are taking business away from private individuals who have to pay taxes and depend on selling for a livelihood.

F.J.H."

The selling of Catholic literature and of religious articles in churches in no way violates the law against shops being open on Sundays because these things are important and sometimes necessary means of helping people to know, love and serve God. It is the only chance that churches have to reach many people with these important aids to the practice of religion. Church picnics on Sunday are sanctioned by long tradition, and by the fact that they have far more of a social and religious (in the sense of supporting religion) character than of a commercial venture.

The editors

St. Louis, Mo.

"Recently you wrote an article on 'Why Catholics Believe in the Holy Eucharist.' My non-Catholic friends have asked me why we Catholics are allowed to receive only the bread in Holy Communion, and not also the wine as they do. I answered that we believe that the Host is both the Body and Blood of Christ, and that it is not necessary to receive the consecrated wine to partake fully of the sacrament of Holy Communion. I was not quite satisfied with my answer. Could you give me a more thorough explanation?

A.S."

The objection of Protestants to the fact that Catholics of the Roman rite receive Communion under the form of bread only arises usually from their rejection of the

truth of the real, complete presence of Christ in the Blessed Sacrament. Catholics believe that the Eucharist is the living Jesus Christ, and are certain that they receive, not His Body alone under the form of bread, nor His Blood alone, under the form of wine, but His Body, Blood, Soul and Divinity under either form. Christ said very clearly (John, 6:59) that "he that eateth this bread shall live forever," thus signifying that the full sacrament of Holy Communion could be received under the form of bread alone. For the Mass, which only an ordained priest can celebrate, the consecration of both bread and wine are necessary to make it the renewal of the sacrifice of Christ on the cross. But either the consecrated host or the consecrated wine, or both, may be received by the faithful in Holy Communion. In the oriental rites of the Catholic Church, the laity are still permitted to receive Communion under both forms. In the Latin or Roman rite, it has been decreed that they receive under the form of bread alone.

The editors

Bronson, Mich.

"I read with interest your article on whether druggists might lawfully sell contraceptive devices. Being a Catholic druggist I had to face this problem myself. For some time I believed that stocking contraceptives for my customers was part of good business, and that it was no concern of mine what they did with them. After discussing the matter with fellow-Catholics and priests, I came to the conclusion that I was wrong. I returned all my stock to the wholesale houses and tried to run my store without that profitable item. To my amazement business slowly got better, and before I knew it, I was doing more business than I had ever done before. Let this be encouragement to every Catholic druggist who is tempted to sell his soul along with the contraceptives.

A.P.B."

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Sometimes God visibly rewards those who are loyal to His laws against pressures of human respect, avarice, etc.

The editors

Flint, Mich.

"I do hope you will continue your articles on the evil of prejudice against Negroes among Catholics. We are parents of six children, the oldest only eight, and three of them attend the parochial school in which there are also colored children. As yet, we are proud to say, they have never noticed any difference between themselves and the colored children, and we hope it is because we have never taught them that there is any, much to their Catholic grandfather's dismay. Perhaps if each generation becomes a bit less prejudiced, all racial intolerance will eventually disappear.

Mrs. E.R."

All the signs point to the blessed fact that progress is indeed being made, generation by generation.

The editors

Cincinnati, Ohio

"In view of your socialistic opposition to the right-to-work laws, which, as the enclosed clipping states, should have been part of the bill of rights and would have been if the founding fathers knew what unions would come to, cancel my subscription and send the balance of my copies to any labor boss you choose.

E.J.G."

We think that if the founding fathers had foreseen what would happen to millions of American workingmen before there were unions to represent them and bargain for their basic human rights and needs, they would have done something drastic in the opposite direction of the right-to-work laws.

The editors

Akron, Ohio

"We spent the last week with my parents

in Akron, and there I found THE LIGUORIAN and spent most of my time trying to read all the back issues. I have never been so impressed with a magazine. I hope you will continue giving us such articles; the oldest of our six children is only nine, but this is the kind of literature I want to have around our house when they are in their teens. Parents today need a magazine of this quality badly, and with my own enclosed subscription I give you my promise that I shall try to interest all my friends in it.

Mrs. P.L."

This kind of letter, often received, is behind our frequent urging that subscribers keep their copies of THE LIGUORIAN lying around in the open for others to see them.

The editors

Syracuse, N.Y.

"Your beautiful article, 'Fifty Years Married,' in the June LIGUORIAN, so completely typifies my own marriage that I am compelled to congratulate you and suggest that it should be in pamphlet form as an example to others. There was only one difference in my case in that my wife died three years before we could celebrate our golden anniversary. She was a convert to the Church, baptized and received before our marriage, but was a most faithful Catholic to the very end. She mothered ten children, one of whom is now a Franciscan Sister. Like the man in your article, I often say of my life, 'I don't know why the Lord was so good to me.'

I.A.G."

East Brady, Pa.

"Please renew my subscription. My daughter gave me a year's subscription as a birthday gift last year and I can truly say it has been my most prized gift. I not only enjoy reading it, but I have learned many things from reading it. May you continue to enlighten us with your direct way of explaining questions and issues which arise.

Mrs. J.B.M."

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Teen-Agers and Study

It is practically impossible to make up in later life for wasted high school years. This is a plea to teen-agers to get the most out of their studies.

Ernest F. Miller

MOST teen-agers know that study is absolutely necessary if they are to find even a modicum of success in life. And so they apply themselves to their books with a certain amount of diligence even though at times (in spring, during the athletic season — football, etc.) they feel like throwing the whole thing overboard. Because of this willingness to plug away at the books, the great majority of young folks make something of themselves later on in life.

There are some, however, who simply do not like to study. They have an allergy for books. They were not made for the more profound analysis of books. Or, they have never schooled themselves to do things that are unpleasant. They have good minds. But they have no desire to develop those minds.

Such students are sometimes abetted in their refusal to take study seriously. There may be a wrong attitude amongst their fellow-students as to the value of study.

Thus, the studious-minded boy is laughed at because he is studious-

minded. He is treated as one not quite normal if he enjoys mathematics or history as much as he does football or basketball. And some of the girls will not even give him the time of day because his shoulders are not broad and his muscles not bulging, and because he is not in the running for the all-state team.

Cartoons in papers and articles in magazines may do their share to make study unpopular. The picture painted of the studious student is that of a sickly youth, with thick, horn-rimmed glasses covering near-sighted eyes who is deep in the affection of the teachers because he knows the answers to questions that for the most part his muscled friends fumble badly. It seems almost a handicap to be smart or to want to be smart, or rather not to be ashamed of being smart and to refuse to do something in order to give the impression of dumbness instead of intelligence.

For those boys and girls who have no inclination to pursue book-learning, it might be better if they were allowed to learn a trade after they have acquired the basic tenets of a liberal education, namely, reading, writing and arithmetic. They waste their time in studying subjects in which they have absolutely no interest. They should go through high school so that they can learn how to spell and to read and to write correctly. After that, they should be allowed to follow their inclination and take up the trade that appeals to them.

As for the others, that is, for those who like to study and who would like to acquire a good liberal education, it is a shame to badger them and to make them think that a liking for study is a sign of weakness. The more they study the sharper will be their mind. And the sharper their mind becomes,

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the more will they receive good things from life in the days when school has come to an end.

What specific results can be expected from a trained and well-developed mind?

Those whose minds have been properly trained by a good education can talk intelligently and with interest on almost any subject that at the moment is important in the world. There is nothing reprehensible in young people (or old people, for all that) conversing on band leaders, dance steps, clothing, new records, boy friends and girl friends. But to be able to converse on nothing else but such passing things is a sign of emptiness of mind.

If many people, even those long out of school, could hear a recording of their ordinary conversations, they would be amazed at the poverty of thought in their conversations. But there would not be very much that they could do about it. They missed the chance of developing their minds when they went to school. They were afraid to study. Perhaps they labored under the delusion that it was not proper to wear out the books by too much handling. Now it is too late.

Well-trained minds are in a position to make correct judgments on the major and minor issues of the day. They will not follow only the opinion of the newspaper that comes into their home. They will not be led astray by the first man who mounts a soap box and gives a speech with much oratory for a movement that has no sense to it.

It was said many times during the war in Korea that a fair number of the soldiers did not know what they were fighting for and that almost nobody could inform them. Yet, whether they were in favor of the war or not, the issue was clear. The war in Korea

was in a sense like the crusades of the middle ages. It was a crusade against communism, against an ideology and a tyranny that was bent on destroying religion, freedom, and all that was good and decent in life.

Thousands of soldiers with high school and college educations did not grasp this. Why? Because they had never paid much attention to study. Because their minds had not been sufficiently sharpened by concentrated application to books that demanded application if they were to be understood to make a judgment on any problem above the level of "who was going to lead the American league in the coming season" and "what band should be hired for the junior hop." In deciding whether or not the war in Korea was a worthy venture, they followed their instincts and their feelings rather than their intelligence.

This was only one judgment demanded of the young people of the day. There are a thousand others. Judgments must be made about marriage, business, friends, recreation, religion, politics, war, peace. The future of the world depends on these judgments. If they are unsound judgments, the future of the world does not give too happy a promise. It is the mind that makes the judgment. If the mind is not developed, good judgments will not be made. That stands to reason. And it is in high school that this development of the mind really begins.

Another result that comes from a trained mind is an appreciation of the arts.

This may sound inane to those who have never known enjoyment that can come from an understanding of music, painting, literature. It is not inane.

Nothing more tuneful than a rattle

can be given to a baby, for a baby's understanding of music has not as yet gone beyond the point of mere noise. The baby understands noise, just noise. So it is with pictures. The simpler and the more brightly colored the pictures, the better the baby likes them. But nobody would or could truthfully say that the baby is getting all out of life that a human being can and should get out of life merely by listening to a rattle or paging through a book of splashy colors.

It is unfortunate that some young people are more or less like the baby. The music they like the most is not really music at all. All the authorities say that it is more noise than music. The pictures they like, well, the less said about them the better. The proof of this statement is to be found in the din of the radio and in the type of calendar and comic book that has the biggest sale in the country today. This is a sign of a mind that is not thoroughly educated.

A true appreciation and understanding of the arts can make life more happy because true art is a reflection of the grandeur and the perfection of God. True art lifts a man to a contemplation of God even though the conscious thought of God is not in the man's mind at all. A man can find enjoyment in looking at a picture of one of the masters or in listening to one of the great symphonies because *indirectly* he is looking at and listening to God. St. Augustine said that a human heart cannot rest until it rests in God. Art helps the human heart to rest in God.

The last result that flows from earnest and persevering study is a mind that is filled with information, with facts about a thousand different things that are a part and a parcel of life.

It is tragic to be ignorant. It is especially tragic to be ignorant when one has an opportunity to overcome ignorance. Adherence to a false religion is very often due to ignorance, to a lack of information as to what Christ really did and said when He was here on earth. The inability to secure a job that is pleasant and that fits one's temperament is often due to ignorance, to a lack of information on how to do the things that must be done in the job that is desired. Delinquent children very often result from ignorant parents, parents who never had the inclination to study sufficiently to fill their minds with the facts that they would need if they were to be successful in raising their children.

Ignorance is darkness. No man enjoys walking around in the dark, particularly in view of the fact that he has been made to walk around in the light. He was given a mind that he might find out where the light shone. But if he refuses to study, if high school is only a time for fun and games and physical training, he will probably never find the light. He will spend his life in darkness.

Diligent study in high school will engender in the student a desire to go on for higher education. And it will give the student the right motive for going on to higher education. In the final analysis it is rather foolish to go to a *university* (of all places!) in order and only in order to play football. A high school course, well attended and worked on, will high-light the contradiction contained in such a thing. A boy who studies hard in high school will go to college to study more. If it is possible for him to play games, he will do so; but not at the sacrifice of his education. Games, parties, dances will be only a means to an end, not

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an end in themselves. The acquisition of knowledge will be his chief purpose in attending college.

In pointing out the value of study in high school, one must be careful to give the appropriate warnings. There are some books, written by learned men, that should not be touched—books that attack morals, decency, religion, the things of God. It is not an accomplishment to acquire a profound knowledge of error, so profound indeed that it becomes truth in the mind that contains it and destroys the mind. If such books have to be studied, they should be studied under the proper guidance and with the help of one's parish priest.

The best kind of knowledge is that which touches the most important things in life—the purpose of life, the meaning of life, the reward of a good life and the punishment of an evil life.

This knowledge can be obtained in all its fullness only in a Catholic high school.

Sometimes it is thought that a Catholic grade school education is sufficient; that when one goes to high school or college, one can suffer no harm even though the institution be devoid of all religious teaching or be actually anti-religious in its teaching.

Nothing could be more wrong. Only by way of exception may a Catholic attend a public high school or university—only when there is nothing else

available, or when there is a serious reason for his going to such a school, and then only with the permission of the bishop of the diocese (to be obtained through the parish priest), and after assurances have been given that the necessary precautions will be taken to preserve the faith.

It is only through a thorough grasping of the principles of the way of life that was given to the world by Jesus Christ that a contented and spiritually successful life can be lived. Boys and girls who are not interested in this, and who seek out of their years in high school only diversion, recreation, social contacts, a comfortable way of passing time, will be men and women without point and principle for living. Their later lives will be just as shallow and as empty as the time they spent in high school. No life lived like that can give the heart the happiness that it wants.

So, study has its points. The four years of high school, once they are gone, never return. It is wise for young folks to make the best of them while it is possible. One thing is sure—there will never be any regret for the effort that was expended in studying, even though it meant the laughter of companions and the sacrifice of "good times" that were the price of the acquisition of an education. The proverb still holds that the one who laughs last laughs best. The boy and girl who study in high school will laugh last.

Shelved

"Classics" are books
Stored in library nooks,
Immortal and ageless screeds
Of mighty poems and noble prose
Which everyone thinks that everyone knows
And nobody ever reads.

Quote

Teen-Age Problems

Donald F. Miller

Immodest Dress

Problem: My parents have forbidden me to wear what most of the girls in my circle and neighborhood are wearing for comfort and convenience during the summertime, viz., shorts and a light blouse or a halter. Do we have to be dressed up all the time? I don't want to do anything wrong or to cause anybody to do anything wrong, but why can't we be comfortable during the hot weather?

Answer: Your parents are among the few who have realized that there is a terrible trend toward immodesty in dress today, not only on the part of teen-agers, but of older women too. They appear on the streets in very short and very tight shorts and with very slight covering over their bosoms. No one can doubt that such forms of dress are comfortable in hot weather; but neither can anyone doubt that they are provocative of bad thoughts in many of those who see them.

Consider just a few of the statements that have been made by the Popes and the Holy See in this regard. Last year, on August 15th, the feast of the Assumption of the Blessed Mother into heaven, one of the Pope's spokesmen in Rome issued this statement: "Not only at the beach, and at vacation spots, but almost everywhere, an unworthy and shameless habit of dress has come into vogue. Feminine ornamentation, if it can be called ornamentation, and feminine dress, if you call dress that which protects neither the body nor chastity, have become tools of unchastity instead of chastity."

On July 17, last year, Pope Pius XII said: "How many girls do not think they commit a mistake by slavishly following certain shameless fashions? They would certainly blush if they could guess the impressions and sentiments of those who look at them. . . ."

On November 8, last year, Pope Pius XII also said: "There is, in sports and gymnastics, in the rhythmic arts and in the dance, a certain cult of nudity which is neither necessary nor proper. An impartial observer could say with good reason, 'In this field an ordinary person is not interested in the beauty of the nude but in the nudity of the beauty.' The religious and moral sense must oppose its *veto* to such things. . . ."

As a teen-ager and a Catholic, I beg you to realize that your parents have the Church and the natural law of modesty on their side. Show that you have a truer and deeper moral sense than many older women (some of them supposedly good Catholics) are showing. Leave the shorts and halters to those who don't care how many sins they are responsible for.

"He Descended Into Hell"

What do these words mean in the Apostles' Creed?

Raymond J. Miller

*Suffered under Pontius Pilate,
Was crucified, died, and was buried.
HE DESCENDED INTO HELL. . . .*

A person reading the Apostles' Creed for the first time, whether as a small child or an adult just discovering its intriguing array of wonders, is liable to get a jolt when he comes to the phrase: *Jesus Christ . . . descended into hell*. What does it mean? How could Jesus Christ go to hell?

In our series of *Portraits of Christ* we have been examining the personality of *The Human Being* in its various aspects manifested during His life and activity in this world. In the present study let us follow Him beyond the world, as He "descended into hell."

In answer to the doubt as to how such a thing could be, the older children, or the wiser heads, explain that "descended into hell" does *not* mean that Our divine Lord went down personally into the hell of the damned.

Well, then, where did He go? Where *could* He go? Some of our non-Catholic friends who hold that in the next world there are only two places, heaven and hell, would have to put Him in hell, the real hell of the devils and the damned.

But that seems repugnant, somehow, even in a remote and general way, to the idea we have of the sanctity and freedom of Jesus Christ. (More about that in particular later on.) But if "hell" does not mean "hell," what does it mean?

Scholars tell us that in the original

Latin of the Apostles' Creed the expression used here is "*descendit ad inferos*," which strictly speaking does not mean "descended into *hell*," but "descended into the *nether world*," or "descended into the *abode of the dead*."

Very well; but just how many of these abodes of the dead are there in the next world, or in the nether world? Can we form any idea of the geography of the land beyond the grave?

A Catholic readily thinks of three places in the next world: heaven, hell, and purgatory. But that is not all. Besides these familiar three, there are (or at least there were in the time of Christ) three more: the limbo of the fathers, the limbo of the children, and the abode of Henoch and Elias.

Our divine Lord did not of course go to heaven when He "*descended into hell*," and let us state at once briefly that the Catholic teaching is that "descended into hell" means He went down to the "limbo of the Fathers."

We shall follow Him there a little later. But before doing so, there are a number of sidelights on His peerless personality to be derived from investigating His relation to some of these other abodes of the dead. So let us become tourists, so to speak, of the nether world. Let us mount a spaceship more wonderful, and indeed more real, than any ever featured on radio or television, and see what we can discover about the geography of that strange universe: purgatory, the limbo

of the children, the abode of Henoch and Elias, hell, and the limbo of the Fathers; examining especially their relation to Jesus Christ when He "descended into hell."

Purgatory, of course, is the place of purification, or of "purging," in the next world, where souls are made perfectly ready for heaven. Nothing imperfect to the slightest degree can enter heaven. But many persons when they die hardly seem perfect enough to walk right into heaven; nor on the other hand, do they seem evil enough to go to hell. It is a most common-sense and consoling doctrine of our holy faith, then, which gives us purgatory. Protestants since Luther's time have denied its existence. But Catholics were believing in purgatory for a thousand years before Martin Luther, and on the basis of the doctrine of the "communion of saints", praying for the deliverance of the poor souls, gaining indulgences for them, having Masses said for them, so as to hasten the time of their entrance into heaven.

But our particular point here, our special investigation, is this: Did Our Lord go down to purgatory when He descended into hell?

The answer is: it is quite possible, and we are perfectly free to believe it. There is no explicit mention of the fact in so many words anywhere in divine revelation; but it fits in very well with other revealed truths, and is contrary to none of them.

St. Thomas Aquinas, it is true, holds that Christ spent the entire time between Good Friday and Easter Sunday morning in limbo. His reason for this is that just as Christ's body for three days shared the common lot of mankind by being buried in the tomb, so His soul shared the common lot of holy souls by being confined to limbo. And St. Thomas is very con-

servative with regard to any relief Our Lord brought to the souls in purgatory at this time. (Only note that St. Thomas is writing in the year 1250, almost three hundred years before Martin Luther, and taking it perfectly for granted that belief in purgatory is a universally accepted fact.) If there were any souls ready to be set free for other reasons, he says, (such as, no doubt, because they had finished their time of purification, or because their friends had been praying for them on earth), then Christ's "descended into hell" would set them free. At most, St. Thomas will grant that it gave them some special new assurance of "their glory to come."

Other holy writers, however, are less conservative. While holding as certain that Christ's chief destination and abode during the three days between Good Friday and Easter Sunday was the limbo of the Fathers, they do not agree with St. Thomas that He had to spend the entire time there. He was still God; still infinitely free, and infinitely considerate and merciful. As such, He did visit purgatory during these three days (so say these holy writers). There, by a kind of special plenary indulgence, He set many or all of the poor souls free, and brought them back with Him to limbo before Easter Sunday morning.

St. Alphonsus gives us something to serve as indirect confirmation of this opinion. In his book, *The Glories of Mary*, he cites the opinion of various authorities (Gerson, Novarinus, St. Peter Damien, St. Denis the Carthusian) that each year on great feasts the Mother of God descends in person to purgatory and sets free a multitude of the poor souls (especially those for whom prayers have been said on earth); and also that at the time of

her own assumption into heaven there was, so to speak, a complete amnesty for the souls detained there; purgatory was emptied by the Queen of purgatory on that extraordinary occasion, and its former inmates formed part of the triumphant cortege that accompanied her glorious entrance, body and soul, into heaven.

Now, if we may believe this of the Blessed Virgin (and we certainly may, for the *Glories of Mary* enjoys the highest possible standing as an authoritative work on the privileges of Our Blessed Lady), then surely the same must be true of her divine Son.

We are perfectly free to believe, then, that when Our Lord descended into hell, He also took occasion to pay a visit to purgatory. There He freely chose, in harmony with His character of infinite compassion and kindness, to issue a special plenary indulgence to all the holy souls in honor of the extraordinary occasion. Back to limbo He took them all; and what a happy reunion it must have been between the new and the old citizens of limbo, presided over by no other than Himself!

It is a picture that fits in perfectly with everything we have learned of the personality of Jesus Christ: His lofty freedom of action; His mastery (and even His love) of the unexpected in word and deed; His preference for the poor and suffering; and His delight in doing hidden kind deeds.

So much for Christ and purgatory.

The children's limbo, which we take up next, is the abode in the next world of the children who die without baptism before reaching the use of reason. Our divine Lord tells us that they do not get to heaven:

Unless a man is born again of water and the Holy Ghost, he cannot enter the

kingdom of heaven.

But these children have done no wrong. Hence they surely do not go to the hell of the devils and the damned. (Although, if the Protestant teaching is true that there are only two places in the next world, heaven and hell, then they must be in hell.) Rather, their abode is the "limbo of the children," where they enjoy forever the highest degree of perfect natural happiness.

Such is the accepted Catholic teaching on the matter. In recent years, it is true, certain theologians have been making valiant attempts to find some loophole in Our Lord's words on the matter; some little side door of heaven through which they might be able to smuggle these innocent little ones into the realm of the beatific vision.

The effort seems fruitless. Our Lord's words stand squarely in the way, and have a ring of absolute finality:

Unless a man is born again of water and the Holy Ghost, he cannot enter the kingdom of heaven.

It is love's labor lost, then, and even an added cruelty, to attempt to bring consolation to bereaved good mothers by trying to get around these final words of Jesus Christ.

There is, however, something that can be wonderfully consoling to such mothers in this very field. It is to develop the possibilities contained in the idea of the highest degree of perfect natural happiness. Rather than waste time on the hopeless task of smuggling the children into the beatific vision, it would be eminently fruitful and profitable to investigate what it means for them to enjoy perfect natural happiness; and incidentally to de-

velop the idea put forward by solid theologians that, although the children have no little side door by which they can make their way from limbo into heaven, still in the mercy and providence of God it is quite possible that their good mothers may be given to find a side door by which they, instead, can make their way on occasion from heaven to limbo, to visit their little ones and tell them about God and heaven and the angels and saints.

This subject really demands a separate article. Here we are supposed to be talking about the possibility of Our Lord's visiting the limbo of the children when He descended into hell. We might as well say at once that there is no such possibility. Our Lord's entire mission on earth was to bring *supernatural* life to souls. These children, however, are in a condition of *natural* life. For them, the supernatural is a completely foreign field; they lack the equipment, and they have not the slightest desire, to know anything whatever about it. Even if Our Blessed Lord had visited them, they would not have understood what it was all about.

But since we have mentioned the matter, and since in our tour of the abodes of souls in the next world this limbo of the children occupies so immense a place, let us say now a few words of consolation for the good mothers whose children actually are there. Our Lord may not have visited it when He descended into hell, but these mothers may be visiting it some day themselves from heaven.

This limbo of the children must indeed be an immense place. It is the abode of more souls of human beings than either heaven or hell; very likely more than heaven and hell together. Does this seem strange? Simply consider the statistics. All through human

history, and still today, the highest death rate is among children before the use of reason (especially considering those who die before they are born); and the vast majority of these die without baptism.

And as to their happiness: Each one will be perfect, but each one completely different. Each one will be all that God intended (and his mother hoped) he would be if he had lived to maturity. There will be the tall and the short; the fat and the thin; the blonde, the brunette, and the red head; but each one absolutely perfect in his or her own way. The gay will be gay; the quiet, quiet; there will be the witty, the brilliant, the playful, the whimsical; the solid citizen and the old reliable; the gentle, the brave, the understanding; the good story-tellers spinning their yarns and the good listeners listening in *saecula saeculorum*.

Each one will have perfect health and beauty; perfect, unclouded mental brilliance; perfect freedom; perfect surroundings; and each will be infatuated with the highest possible perfect natural love of God.

The best way to form some idea of what limbo is like is to call up to mind our usual ideas of *heaven*. The joys we associate with heaven, the comparisons we make, the kinds of happiness we expect there, are based on our natural experiences (as they must be in our present life whenever we try to imagine some such supernatural truth), and consequently fall hopelessly short of the mark. "Eye hath not seen, nor ear heard, nor hath it entered the heart of man to conceive, what things God hath prepared for them that love Him." No; when we think that we are thinking of heaven, we are usually only thinking of limbo.

But what is this about possible visits

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from heaven to limbo by the mothers of these children?

The idea is based on solid theology. The limbo children will know God and love Him perfectly, and this will be their chief joy. But they will not know Him in Himself, in the beatific vision. Instead, they will know Him in His *works*. The good things that surround them, their own well-being and happiness; their lovely companions, will all be instant reminders of God in His infinite goodness, happiness, loveliness.

Now the greatest works of God (thus runs the theological reasoning) are His saints. They are the masterpieces of His creation, natural and supernatural. Why then should it not be (the reasoning continues) that God in His mercy and kindness, ever so eager to think of kind deeds to do, would arrange for the good mothers in heaven to pay loving visits to their children in limbo, as in olden times He arranged for angels and saints to visit men and women on earth?

Thus the children would have new (and very special) occasion to admire and love God in His works. And of course the mothers could give vent to

their rapturous love of God and their special mother love for their children by telling them about the works of God in heaven; feeding them in small bits, according to their capacity, like heavenly "baby food", with truths about God and the angels and saints.

This would seem especially fitting for those good mothers who lost children through no fault of their own. But even in the case of others who wilfully denied their children life, if they later repented and did penance, it would seem a very fitting kind of reparation, and one they surely would love to do, to go down to limbo and add to their children's happiness as much as they can.

As can be easily seen, it would indeed take a separate article (and more) to develop these ideas and do any kind of justice to the subject. For now, let this brief sketch suffice. It may bring at least a suggestion of consolation to bereaved mothers. And as we travel on our tour of visits to the various abodes that exist in the world beyond the grave, it is at least a hurried tourist's peep, taken (like true tourists) as we hasten along, that we have given to the vast and wonderful land of the children's limbo.

Improvement

A father who was not too blessed with good looks and knew it, told this story.

His little girl was sitting on his lap facing a mirror. After gazing intently at her reflection for some minutes and then looking at him, she asked:

"Daddy, did God make you?"

"Certainly, my dear," he said.

"And did He make me too?" she continued, taking another look in the mirror.

"Certainly, dear. What makes you ask?" the father replied.

"Nothing," she said, "except it seems to me that He's doing much better work lately."

Happenings in Rome

Monthly round-up of significant events in the capital of Christendom.

Christopher McEnniry

Church Gains:

With sadness we witness age-old archdioceses being crushed under the heel of the persecutor in country after country. But at the same time we are gladdened to see in many new lands new and vigorous Catholic communities pulsing with vigorous life. Southern Rhodesia has just been raised to the dignity of an ecclesiastical province with Salisbury as its archiepiscopal see. While clergy and laity marked the event with a three-day celebration, they had the joy of hearing the voice of the Holy Father broadcast from his study in the Vatican.

"Once again a bountiful God has given Us the joy of speaking to Our faithful children on the vast and progressive continent of Africa. This time, it is to you, dearly beloved of Southern Rhodesia, that We direct Our words; because this is your day. And its deeper meaning would seem to Us to be most happily expressed in the letter of St. Peter, which the Church reads in Holy Mass this morning: 'You were like sheep going astray, but now you have been brought round to your Shepherd and the Guardian of your souls.'

"Scarce seventy-five years have passed since that dauntless band of eleven eager apostles began their long and perilous journey by the slow and tedious ox-wagon from Grahamstown north to the Zambesi. Through them the voice of the Good Shepherd would penetrate into a territory of seven hundred and fifty thousand square miles, where more than a million of

God's children lived in ignorance of the high dignity of their nature and its sublime destiny. And over the decades they and their children and their children's children, three quarters of a million strong, have rallied to hearken to that voice, and the Divine Shepherd has thus led them out to the green pastures of faith and hope and love in the Church He founded more than nineteen centuries ago.

". . . The growth of your Southern Rhodesia in the one true faith has reached a maturity that brings immense consolation to Our paternal heart and is the reason why We have elevated your country to the important status of an ecclesiastical province. You have received this honor as a token of Our affection for you and Our keen interest in all that makes for your advancement in the life of Christ's Mystical Body. Let it also be a witness to the high hopes We have for your future. Our Venerable Brother, whom we have been pleased to name the first archbishop of the metropolitan see of Salisbury, and with him the suffragan bishops and the prefects apostolic who are present in your midst for this auspicious occasion, will guide you, encourage you, strengthen you, to enlarge your knowledge of the faith that is yours, to sanctify your daily lives, and by word and example to help your neighbor to come to know the One True God and Him whom He has sent a Redemption for all men, Jesus Christ, so that there may be in the very near future in Rhodesia one fold and one Shepherd. . . ."

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For Workingmen:

Long before craftsmen had built up the powerful organizations which enable them today to demand and obtain security and protection, the Church had extended to them her wise and motherly guidance and protection. One striking proof is the "*Adolf Kolpings Gesellenverein*," which has just celebrated its one-hundredth anniversary at Passau, Germany.

Her care has by no means lessened. The Pope took occasion of its centennial to send a personal letter of congratulation to the Adolf Kolpings Artisans Association. "Far from being outmoded," the Pope assured them, "your Association is needed today even more than it was a hundred years ago. It was founded to provide for your spiritual as well as for your economic, social and professional interests—in a word, for the whole man. The Kolping Homes supply as far as possible all the precious benefits the young artisans had enjoyed under the paternal roof. In these Homes they are formed and trained to be fit to establish true Christian homes of their own. For," the Pope insisted, "the true Christian home is the granite rock upon which are grounded Christian nations and Christian society and civilization." And to the spiritual directors of the Kolping Association the Pope said: "Be men of prayer like Adolf Kolping, and the work under your care will continue to grow and prosper."

Hebrew Symphony:

The Pope loves art in every form. His natural talent as well as his cultivated taste enables him to derive deep pleasure from music. A philharmonic orchestra composed of celebrated Hebrew musicians of fourteen different nations came to Rome. They begged

insistently to be allowed to play in the presence of the Pontiff in order, as they said, "to express once again their deep appreciation and grateful remembrance of the immense humanitarian efforts of the Holy Father to save great numbers of Hebrews during the second world war."

Admitted to his presence, they executed in a masterly manner the second movement of the Seventh Symphony of Beethoven. The Pope expressed his pleasure dwelling particularly on some of the finer and more delicate features of their interpretation. He then begged God to pour out upon them and their dear ones the fullness of His heavenly blessings.

For Vocations:

Cardinal Pizzardo is President of "The Papal Association for the Promotion of Vocations to the Priesthood." Among the many endeavors to further this holy and urgent cause, one upon which he counts strongly is "The Day of Christian Suffering." The sick of all lands are urged to bring their generous contribution of endurance of pain. They are exhorted to unite their sufferings with the sufferings of the great High Priest, Jesus Christ, in order to obtain numerous and worthy vocations to the priesthood. The Cardinal's beautiful and touching invitation to the sick to unite in this holy work was broadcast over the Vatican radio.

Sailors' Day:

This year, for the first time since before the war, light units of the Italian navy were able to take part in the "water procession" in honor of St. Nicholas of Bari, patron of the mariners. Annually the venerable statue of the great bishop is taken from the cathedral, carried through the main

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streets of the city, installed in one of the quaint barks peculiar to the fisherman of Apuglia, and borne slowly around the vast Adriatic harbor of Bari while hundreds of boats of every description join in the procession and a vast multitude line the shore.

Honors to Scientists:

Leading scientists of all nations and all creeds form the "Pontifical Academy of Science." Pope Pius XII recently added to that illustrious body the outstanding scientists Charles Herbert Best, Herman Alexander Brueck, Louis de Broglie, Theodore de Karmann, Julio Cesar Garcia Otero, Otto Hahn, Werner Karl Heisenberg, Walter Rudolph Hess, Gaston Maurice Julia, Paul Niehaus, Arne Tiselius, Arthur Ilmari Virtanen, Max von Laue, Hermann Weyl.

L'Osservatore Romano carries a

brief sketch of each indicating the scientific discoveries he has made, the books he has written, the offices he holds, the medals, prizes and honorable titles he has won.

For Decency:

The young men's and young women's divisions of Italian Catholic Action met in St. Mark's, on the (once notorious) Piazza Venezia, Rome, to plan the strategy for the annual Crusade for Decency.

Besides general and regional meetings, there will be a solemn demonstration in every parish church in the land during which the young men and young women will pledge themselves to work, both individually and collectively, for the cause of decency, especially in the matter of books and shows.

Rules In Reverse

In a certain parish church we know of the following list of rules for the servers hangs in the sacristy. Apparently ordinary admonitions had failed to impress the boys, and the pastor was determined to get his point across to them:

1. Talk as loud as you can in the sacristy, because one or two people in the back seat of the church can't hear you.
2. Always talk to Father when he is preparing to say Mass.
3. When it's your turn to serve for a week, *never* come to serve on Saturdays.
4. Never come to serve ten minutes before starting time.
5. Throw your cassock and surplice on a chair. *Never* hang them up where they belong.
6. Don't fill the cruets with wine and water for the next Mass. Just forget about that.
7. Play with the candle-lighter. Always change the taper if it's just a foot long.
8. Fight about who is going to ring the bell—like a real boy scout.
9. If Sister is in the sacristy, get in her way every time you can.
10. Leave all the buttons on your cassock open.
11. If you are ready to serve ahead of time, go outside and yell as loud as you can, and let Father light the candles.
12. If you can't serve when it's your turn, don't tell Father. Just let him say Mass without a server.
13. Always whisper the servers' prayers at Mass—don't let Father hear you.



Sideglances

By the Bystander

Several readers have called the attention of the Bystander, who has, in this column, presented arguments in opposition to the so-called right-to-work laws enacted by a number of states, to the fact that Clarence Manion, a "prominent" Catholic lawyer, is carrying on a propaganda campaign in favor of such laws. One reader mildly asks us what we think of his arguments; another dares us to try to answer them; a third is confused by the fact that one "prominent" Catholic takes a stand directly opposed to that which many other "prominent" Catholic writers have taken. With one of Manion's speeches in favor of right-to-work laws and a large number of press clippings concerning his activities before us, we shall try to assay his position and accept the dare that we answer his arguments.

First of all, the question should be asked and answered as to just how sound a Catholic authority Clarence Manion is on the subject of social justice and industrial relations. He has indeed had quite a career, and on top of that has long been expressing his views loudly and at length. He was once dean of the law school of Notre Dame University. He was selected by President Eisenhower to be chairman of a commission set up to study intergovernmental relations, i.e., the knotty questions concerning the proper relationship between federal and state governments, between various governmental departments, and between government and the people. He was dropped from this committee after he made several speeches revealing the fact that there was little need, as far as he was concerned, of making a "study" of these questions. His mind was already fixed, not to say "fixated," on the point that freedom from govern-

ment action was what the country most needed. Today he is doing a great deal of public speaking over a net-work of radio stations and at conventions and gatherings, and the publicity hand-outs about him call him co-chairman of "For America," which they describe as "a patriotic, educational organization."

Concerning his fervent defense of right-to-work laws, the first thing that informed Catholics should note is the fact that here he stands practically alone against the very best Catholic authorities on social justice and industrial relations in the United States today. Many Catholic authorities, in the sense of men of great erudition in this field born of long study and much practical experience, such as Msgr. Geo. Higgins, secretary of the social action department of the National Catholic Welfare Conference, Father S. S. Cronin, learned teacher at the Catholic University of Washington, D.C., Father William Smith, S.J., founder and director of two different schools for the study of employer-employee relations, have presented careful and lucid studies of right-to-work laws that led them all to the same conclusion; such laws can be used to wipe out the just gains that have been made by labor; they make peaceful collective bargaining difficult and ineffective; they do not represent a "right" in the true sense of the word; they endanger the common good and present prosperity of America. Another type of Catholic authority that all Catholics should heed on this question is that of the bishops who are the successors of the apostles, under the authority of the Pope, for the guidance of the faithful in matters of faith and morals. While the American bishops have not spoken as a unit on the ques-

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tion of right-to-work laws, individual bishops, faced with this definitely moral issue in their own dioceses, have concurred with the scholarly authorities mentioned above in condemning such laws. Clarence Manion's "authority," viewed against such a background, dwindles to a vanishing degree.

Nor does it re-emerge into very great prominence when one examines the specific arguments he presents in favor of right-to-work laws. First of all, there is something prominently lacking in his whole approach to the subject. It is any intellectual awareness of either the general principles or detailed specifications set down by Popes Leo XIII and Pius XI for "the reconstruction of society." These Popes, in their great encyclicals on social justice, carefully made distinctions concerning the duties of the state, the duties of employers, the duties of employees, the duties of the Church, before recommending specific measures for the attainment of the proper good of each and the common good of all. Moreover, they analyzed the proposed measures of socialists on the one hand, and liberals or individualists on the other, before offering the world the true doctrine of the middle road between both. There seems to be no consciousness of any such distinctions in the approach of Clarence Manion to the subject of right-to-work laws. He simplifies the entire issue by concentrating on the word "compulsion" as representing the evil thing that right-to-work laws are designed to put an end to. Compulsory union membership — that to him is a fearful contradiction of freedom. He compares it to the compulsory old age insurance that the federal government has "imposed" upon American citizens, which he also deplors as a terrible affront to freedom. So — what have we? We have one more champion of the economic and governmental philosophy of liberalism or rugged individualism so neatly described and intelligently condemn-

ed by Pope Leo XIII. In its simplest analysis, this philosophy may be expressed in the succinct phrase: Let business alone. Let free business enterprise, and the law of supply and demand, or, if you will, the law of the survival of the fittest, rule the destinies of mankind.

In his dislike of compulsion in any form, Manion uses some very childish similies, far more appropriate to demagogues than to thinkers. For one example, he says that the principle behind the union shop is this: "If a thing is good (such as union membership), people should be compelled to enjoy it." That, he says, is like saying: "Soap box derbies are good for kids; therefore all kids should be compelled to enter such competition." The whole question concerning the union shop is not whether union membership is merely something good; it is whether it is or is not necessary to the continued existence and effective operation of a collective bargaining unit, and whether collective bargaining units are themselves necessary for the protection of the essential rights of labor.

Like the liberals or rugged individualists, whose philosophy he fits into a pattern of opposition to Communism, support of religion, fear of the excesses of political power and, above all, championship of individual liberty, Clarence Manion seems unaware of or unconcerned about kinds of compulsion that can be imposed upon millions of individuals if the misnamed "compulsion" of having to join a union when taking a job in a certain plant is done away with by law. Industrial peace and economic prosperity depend on three factors, each exercising a kind of compulsion on the others. (We do not like the word "compulsion" in this connexion but since Manion makes so much of it, we shall carry out our argument by using that word.) There is the employers' group who justly and rightly can compel their employees to carry out the assign-

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ments that are necessary to getting a job done. There is the employees' group, who, when organized, can compel employers to treat their employees like men by paying living wages, providing cushions for unemployment, creating tolerable and human conditions of labor. Then there is the third factor, viz., the authority of the state, which must see to it that neither the employers' group nor the employees' unions overstep their bounds and exercise unjust compulsions on others. When either one does, the state must exercise its God-given power of compulsion to bring offenders into line with the common good. These three sources of compulsion in economic society must cooperate with one another, each recognizing the competence of the others, and each submitting to one of the others when rights and justice are at stake. Now, what happens if you succeed, by propaganda and demagoguery, to destroy the rightful powers of the state, and to emasculate the power of

organized labor to exercise necessary pressure on employers for just working conditions? History reveals the answer. The powers of compulsion you have taken away from the state and from labor all become concentrated in the hands of employers, of bigger and bigger employers, and they begin to rule the government, to rule labor, indeed, to rule the whole of society with an iron and autocratic hand.

We are convinced, therefore, that right-to-work laws are bad laws because they upset the reasonable, rightful balance of power that should be maintained between capital, labor, and the state. We are convinced that the union shop, or what *Manion* calls compulsory union membership, is a guarantee that employers will never again have the only power of compulsion in economic affairs, and that, as it once was, unlimited and unconcerned with the just treatment of men who work for a living.

Commandments For Teen-Agers

A *Teen-age Ten Commandments* was adopted by 4,000 student delegates of the San Francisco federation of Archdiocesan high schools. The idea of the student code grew out of a meeting arranged by Capt. Daniel Kelly of the San Francisco police department's juvenile bureau, between students and youth authorities. The "commandments" are:

1. Stop and think before you drink.
2. Don't let your parents down; they brought you up.
3. Be humble enough to obey. You will be giving orders yourself some day.
4. At the first moment turn away from unclean thinking—at the very first moment.
5. Don't show off while driving. If you want to race go to Indianapolis.
6. Choose a date who would make a good mate.
7. Go to church faithfully. The Creator gives us the week. Give Him back an hour.
8. Choose your companions carefully. You are what they are.
9. Avoid following the crowd. Be an engine, not a caboose.
10. Or even better—keep the original ten commandments.

Pittsburgh Catholic

Faster and Faster

According to recent reports many teen-agers are not burning the candle at both ends. They have cut the candle in two and are burning all four ends.



Catholic Anecdotes

By Way Of Welcome

A little orphan girl in the children's home where she lived was helping one of the nuns make hosts for the saying of Mass. The sister rolled out the bread, but let the child cut the wafers.

The little girl was delighted with the task, and at last, when she had cut out the large host to be used by the priest, and had carefully set it aside, she bent over and very gently kissed it.

"My dear, you mustn't do that," said the sister. "You know that this is just a piece of bread. Our Lord comes to the host only during Mass."

"Oh, I know that," said the child. "But when He does come, He will find my kiss waiting for Him."

A Reason For Hospitality

Writing in *Integrity*, Michael David, a Jewish convert, describes an instance of charity which was of great influence upon his decision to become a Catholic.

During World War II he had arrived by ship in Boston harbor after an icy January crossing of the Atlantic. The ship's water supply had run low, and all aboard were dirty and unshaven, cold and miserable.

"As soon as I got ashore," Mr. David writes, "I asked the first man I bumped into where I could find a phone to call home."

This turned out to be an Irish foreman, who took a long look at the bedraggled sailor and said:

"Son, I'll show you a phone, and after you make your call, you are coming home with me for a hot bath and a hot meal."

"Later that evening," Mr. David goes on, "As his wife fussed in the kitchen, I noticed a little statue of the Blessed Virgin above the stove. As I looked at it, the thought popped in my head: 'What nice friends you have!'"

Mr. David never forgot that incident, and it helped bring him to the truth.

Scapular Promise

A young priest had just returned from Rome and was at once appointed to duty at the Bellevue Hospital in New York. One morning the older priest left him alone to take care of the sick-calls. He was hoping that there would be none, but when one came, he nervously prepared for it and was led to the bedside of a patient who he believed had called for a priest. When he asked the dying man if he wished to make his confession, he replied, "I am not a Catholic."

The priest called the nurse and told her that there must be some mistake, since the man denied being a Catholic.

"But he is wearing the scapular, Father," she said.

Returning to the bedside, the priest asked, "Why are you wearing the scapular if you are not a Catholic?"

"Because some Catholic Sisters, who came to solicit alms at our place of work, asked me to," came the slow reply.

"Well, wouldn't you like to become a Catholic?" asked the priest.

"Father," came the unusual response, "there is nothing I would rather do or like more." And, newly baptized, he died a few days later.



Pointed Paragraphs

Christianization of America

At the opening of school this September there will be a larger number of children in Catholic schools than ever before in the history of the country.

This is a good sign, a good omen for the future of the country. Besides teaching reading, writing and arithmetic, Catholic schools also teach Christianity. They teach Christianity in action, that is, the virtues of respect for authority, for the authority of parents, country, superiors in office and factory; they teach the virtue of honesty in one's dealings with one's neighbors; they teach the virtue of charity which is nothing more than the love of all of one's neighbors even as one has love for oneself.

It has often been said that Christianity is the support and the salvation of society. The statement is true, for Christianity insists on the very things that are essential to the survival of a society and a civilization. Without Christianity there can be no prosperous (spiritually prosperous) society or civilization.

It seems reasonable, then, to say that any school system that indoctrinates the children with the principles of Christianity is a system that is doing the most in the promoting of the welfare of the country. Catholic schools do their utmost to make good Christians out of the children who attend them. Good Christians make good Americans.

This does not mean that the promoters of Catholic education think that the public school system is an evil

system. They do not believe this at all. They know that in a country where there are hundreds of different religions, there could hardly be a public school system that would have the teaching of Christianity on its agenda. What form of Christianity? Lutheranism? Methodism? Presbyterianism? So, the only thing left to do is to exclude religion entirely. It is a matter of necessity rather than a matter of indifference to religion.

Amongst Catholics this difficulty is not present. All Catholics believe the same doctrine. And so a Christian system of education can be built up, as it is built up in the Catholic school system. And so the sisters (maligned though they may be) and the schools (damned and cursed though they may be) continue to work for the survival of America!

Feasts

There are two great feasts of the Blessed Virgin Mary in September — her birthday, September 8, and that of her Seven Sorrows, September 15.

The day on which the Blessed Virgin was born was the second greatest day in the history of the world. The greatest day, of course, was the day on which her Son was born, the first Christmas. In saying this we do not place the Blessed Virgin on a pedestal of divinity. It is not Catholic doctrine that Mary in any way at all shares in divinity. She is a creature, a human being like the rest of the human beings on the earth.

But the privilege of the Blessed Virgin Mary was greater than that of any

other human being. She was selected from amongst all the millions and millions of people on earth to become the mother of God. When a girl is selected to be the queen of cotton or the queen of cherries or the queen of all America, she is given innumerable write-ups in papers, she is sent on a tour throughout the country, she is given a crown to wear upon her head. When a woman becomes a famous movie star or athletic heroine, again the royal treatment is given. People simply cannot get enough of her. They follow her around so much that she has to have the protection of the police.

Are any of these privileges equal to the privilege granted to Mary? She held God Himself under her heart for nine months. She fed Him at her breast. She lived in the same house with Him for 30 years. And she was given the power to ask Him for favors and to know that the favors would be granted. The Bible corroborates this statement in the story it tells about the marriage feast at Cana. Why should not her birthday be a great day for all the people in the world? Why should she not be thought of and talked about more than any other individual who made a success of himself or herself?

Just a week after her birthday comes the day of her Seven Dolors. It proves her humanness. She suffered even as we suffer, only much more. Seven swords went through her heart. Because of that we can feel confident that when trouble, deep trouble comes to us, Mary is close at hand. She knows what it means to have deep trouble.

On Being A Good Godparent

Almost every Catholic at some time or other in his life is called upon to act in the capacity of godparent at a baptism. It may be for a nephew or

niece, or some other relative, or the offspring of a close friend. In any case, it is looked upon as an honor, and in some countries, as a very high honor indeed.

There is in fact so much honor attached to it that people are inclined to forget about the corresponding responsibility. Every priest encounters the situation now and then in which, on the point of baptizing a child, he suddenly discovers that the would-be sponsors are invalidly married, or are far from being practicing Catholics. And the chances are, when he raises an objection on this score to their acting as godparents, there is a great show of indignation as if he were being narrow-minded and intolerant.

It is salutary, therefore, from time to time to recall the original and enduring purpose of this office. Consider how godparents first came into being. In the first years of Christianity, infants were offered to the bishop by their own parents for baptism. But these were the days of bitter persecution of the Christian church, and often the children presented for baptism were already orphans, their parents having been put to death for the faith. For adult catechumens, there was need of a Christian of strong conviction who offered himself as a living guarantee of the perseverance in the faith of the person being baptized.

Hence in these early days, the use of godparents was not only a prudent safeguard but a practical necessity. Although in our own country at least, we need not fear martyrdom, it nevertheless remains true that the sponsors at baptism take upon themselves very definite duties. These may be summed up as follows: they should take an interest in the child's spiritual growth. They should do what they can to see that the child is properly instructed

in the truths of the faith, if the parents neglect their duty in this matter. They should offer good example and encouragement at all times.

It is because of the nature and importance of these duties that the Church insists that only baptized Catholics in good standing with their Church, and sufficiently instructed to know their duties can act as sponsors.

With the Catholic *Observer*, we are inclined to comment: How much leakage from the Church could be avoided if Catholic godparents fulfilled all their obligations. Let them recognize their duties, and do their best to fulfill them. And let Catholic parents be mindful of the high honor and sacred responsibility of sponsors when the time comes to select godparents for their children.

Christian Family Movement

The garden of Catholic Action (that rather formidable phrase) has produced and is still producing a great many floral varieties. It is inevitable that this should be so, because there is no area of life on which the faith in some way does not impinge. And for one with a strong faith, the desire should be automatic to make the faith truly operative in the areas with which his own life is more immediately concerned.

One comparatively modern organization which strikes us as especially important and valuable is the so-called Christian Family Movement, which is one of the Catholic Action Federations of the archdiocese of Chicago. The CFM, however, has spread far beyond its original bounds, and has affiliated groups all over the nation and indeed as far distant as South Africa. We learn this from *Act*, the lively monthly paper of the Chicago CFM.

An editorial in *America* thus describes the purposes and significance of

this new phase of the apostolate:

"Since the isolated family, in spite of good intentions, often founders in its attempt to live an integral Christian life, the CFM gives its members assurance that they are not alone. Catholic couples join with others who are equally eager to build sturdy Christian families. At regular meetings, through discussion and self-education, they deepen their appreciation of Christian principles and weigh the concrete obstacles to Christian life in their own communities. The professed aim of CFM is 'to promote the Christian way of life in the family, in the families of the community, and in the institutions affecting the family.'"

We like the way the CFM lives and grows, which is on the cell-technique, used so effectively by the Communists. One married couple interests another; together they bring a third into their circle, and by this process of natural growth soon a sizable number are recruited. According to those who have experience in the matter, it is surprising how readily young married couples take to the plan, when it is shown to them that in their group meetings mutual problems can be talked over without constraint, and their zeal given scope to operate on the family level.

The older type of parish organization had this disadvantage, that it separated husband and wife into different areas of activity. The CFM insists on treating husband and wife as a unit, and in this we think it acts very wisely. To paraphrase the well-known saying of Father Peyton: The family (husband and wife) that not only prays but lives its religion together is offering the greatest possible contribution to the good health of the world.

Married couples who are interested may write to the Christian Family

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Movement, Room 2010, 100 W. Monroe St., Chicago 3, Ill.

Help for the Dying

According to Catholic teaching, every human being with the right use of reason has a solemn duty to acknowledge his relationship to and dependence upon God. In effect, this means the acknowledgement of several essential truths, among which the most fundamental are these: that God exists, and that there is a life to come in which the good are rewarded and the evil punished.

No one can get to heaven without some sort of formal recognition of these truths, which indeed are discernible by reason, and which are spontaneously grasped even by the hearts of savages.

No one, moreover, can reach heaven without sorrow for his sins, if he has seriously offended God, and without that love of God which can, in certain circumstances, constitute the baptism of desire.

These are fundamental and essential requirements. Every one who has any kind of concern for his fellow-men will be sad at the thought that there may be many who die without much chance to acknowledge these truths in a formal manner. Brought up perhaps by parents who had themselves fallen away from formal religious practice, these individuals find

little external help in bringing their minds into focus upon God.

Now, of course, it is doubtless true that God in His mercy works secretly in the hearts of many of them so that, if they have deserved it by their fidelity to conscience, they are brought to Him by a special grace. But God also relies on His human agents to effect His will.

It was this thought which inspired a Cincinnati priest, Msgr. Raphael Markham, 25 years ago to begin circulating his "Prayer Cards for Dying Non-Catholics." These cards contain a series of all the acts necessary and sufficient for salvation "for one invincibly ignorant of the faith," yet put up in such a way as to have universal relevance and appeal.

During 25 years some 500,000 of these cards have been distributed and used by Catholics and non-Catholics alike, but especially by those of good will from among the great numbers of the "unchurched" who found in these prayers the formulation of their instinctive feelings.

Msgr. Markham died a few months ago at the age of 72, and one may suppose that this good priest received quite a welcome in eternity from some who were in heaven perhaps only because of the instrumentality of his zeal.

Headquarters of the apostolate are located at St. Clare Convent, Hartwell, Cincinnati, Ohio.

"It's Mutual"

"Will you make the Way of the Cross with me?" said a little girl to her aunt one day during Lent.

"Oh, I'd rather not," came the reply.

"But why?" asked the child, waiting for a reason.

"Well," fumbled the aunt, "I just don't like the Way of the Cross."

The little girl looked thoughtful. "I guess Our Lord didn't like it either," she said.

Mission Digest



Liguoriana



EXCERPTS FROM THE WRITING OF ST. ALPHONSUS

Selected and Edited by John P. Schaefer

THE PRACTICE OF THE LOVE OF JESUS CHRIST

CHAP. VIII — CHARITY IS NOT PROVOKED TO ANGER

Humility and meekness were the favorite virtues of Jesus Christ. He bade His disciples learn them of Him: "Learn of Me, for I am meek and humble of heart." He was called the "Lamb of God," not only because of His having to be offered in sacrifice on the cross for our sins, but also because of the meekness which He exhibited during His entire life, and especially at the time of His Passion. When struck by a servant in the house of Caiphas, and upbraided for presumption, His only answer was: "If I have spoken evil, give testimony of the evil; but if well, why strikest thou Me?" The same invariable meekness of conduct He observed up to the very hour of His death. While being made the butt of scorn and blasphemy on the cross, His only defense was forgiveness: "Father, forgive them; for they know not what they do."

Especially dear to Jesus Christ are those souls, who, while they suffer affronts, derision, calumnies, persecutions, and even chastisement and blows, are not irritated against the person thus injuring or striking them. Heaven is expressly promised to them: "Blessed are the meek, for they shall possess the land." It is for them that the possession of the eternal kingdom is reserved, and not for the proud, for they

are esteemed and honored by the world.

This is true because the saints harbor no malice against those who ill-treat them, but rather love them the more. In reward for their patience the Lord gives them an increase of interior peace. Offenses become but a fresh reason for such a soul to love the person who has offended her. No one can possess such meekness as this without great humility and a low opinion of himself, considering himself worthy of every kind of contempt. The proud, on the other hand, are always irritable and vindictive, because they have a high opinion of themselves, thinking themselves worthy of all honor.

That we may remain constantly united with Jesus Christ, we must perform all our actions calmly, without becoming troubled at any contradictions which we may encounter. For the Lord does not abide in troubled hearts. Let us listen to the beautiful lessons given us by that master of meekness, St. Francis de Sales:

"Never allow yourself to fall into a passion, nor open the door to anger on any pretext whatsoever. For once it has gained an entrance it is no longer in our power to banish it or moderate it.

"The remedies against anger are

three: 1) Diversion: To check it immediately by diverting the mind to some other object, and not to speak a word. 2) Prayer: To imitate the apostles when they beheld the tempest at sea, and to have recourse to God. For it belongs to Him alone to restore peace to the soul. 3) Counterattacks: Should you feel that anger has already gained a foothold in your breast, do yourself violence to regain your composure. Then endeavor to make acts of humility and kindness toward the person against whom you are irritated. This, however, must be done with mildness and without violence, for it is of the utmost importance not to reopen the wounds."

The saint himself said that he was obliged to labor much during his life to overcome two passions which predominated in him: namely, anger and love. He admitted that to subdue the passion of anger had cost him twenty-two years of hard struggle. As to the passion of love, he had succeeded in changing its object, by leaving creatures and turning all his affections to God. It was in this manner that St. Francis acquired such a great interior peace that it was visible even externally. For he was never seen without a serene countenance and a smile on his features.

When irritated by some contradiction, our first impulse is to find relief by giving vent to our anger in actions, or at least in words. But such an impulse is a mistaken one. For, after seeking relief in such a manner, we shall find that we are much more disturbed than before. If we would preserve uninterrupted peace, we must beware of ever yielding to irritability. Whenever anyone feels himself attacked by it, he must do his best to banish it immediately: he must not go to rest with anger in his heart, but divert him-

self by reading some good book, by turning his activities to some distracting occupation, or by conversing on some pleasant subject with a friend.

Anger remains a long time in the heart of fools, who have little love for Jesus Christ. But a soul that loves the Redeemer whole-heartedly never feels in a bad humor. For, as she desires only what God desires, she has all she wishes, and is, therefore, ever tranquil and well-balanced. But that we may preserve this tranquility, we must prepare ourselves, by prayer, to bear the crosses that may befall us. This was the practice of the saints: ever to make ready to receive with patience and meekness, injuries, blows and chastisements.

When we meet with an insult from a neighbor, unless we have frequently trained ourselves beforehand, we shall find it extremely difficult to know what course to follow rather than to yield to the force of anger. In the very moment of passion it will seem but reasonable to return the affront offered us. But St. John Chrysostom says that it is not proper to attempt to quench the fire raging in the mind of our neighbor by the fire of an indignant reply. To do so will only enkindle it the more. "One fire is not extinguished by another."

It is only natural to object: "But why should I employ courtesy and gentleness toward one who insults me without cause?" St. Francis de Sales gives the supernatural answer to this objection: "We must practice meekness, not only with reason, but against reason."

On such occasions we must endeavor to make a kind answer. But when the mind is troubled it is best to keep silence. St. Bernard writes: "The eye troubled by anger does not see straight." When the eye is dimmed

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with passion, it no longer distinguishes between what is just and what is unjust. Anger is like a veil drawn over our eyes, so that we can no longer discern between right and wrong. For this reason, we must, like St. Francis de Sales, make a covenant with our tongue: "I have made a covenant with my tongue," he wrote, "never to speak while my heart is disturbed."

There are occasions, however, when we may be lawfully angry, provided it be without sin. But this is just the difficulty. Speculatively speaking it is expedient at times to speak harshly in reply to some people, to make an impression on them. But in practice it is very difficult to do this without some fault on our part. The sure way is always to admonish or correct with gentleness, scrupulously guarding against all resentment. St. Francis de Sales said, "I have never been angry without afterwards repenting of it." When we are justly angry, the safest way, as I said before, is to maintain silence and to reserve the rebuke until a more convenient moment when the heat of our anger has cooled.

This meekness ought to be particularly observed when we are corrected by superiors or friends. St. Francis de Sales recommends: "To receive a rep-

rimand willingly reveals love for the virtue opposed to the fault for which we are corrected. This is a great sign of progress in perfection."

We must also practice meekness toward ourselves. It is a delusion of the devil to make us consider it a virtue to be angry with ourselves for committing some fault. He endeavors to keep our minds troubled so that we may be unfit for the performance of any good. Again St. Francis says: "You may be certain that all disquieting thoughts are not from God but were from the devil or from self-love or from an exaggerated good opinion of ourselves."

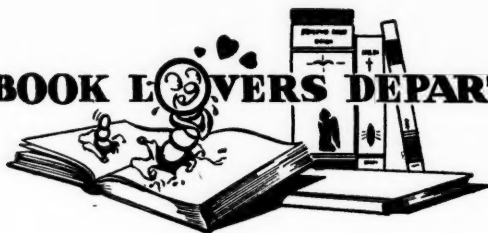
Meekness is all the more necessary when we are obliged to correct others. Corrections made in a bitter manner often do more harm than good. We ought to refrain from correcting while we are irritated. For then admonition will always be accompanied by harshness. The person at fault will profit little by such an admonition, for he will consider it to be but the effect of passion. This concerns the good of our neighbor. As for our own personal good, let us show how dearly we love Jesus Christ by patiently and gladly accepting every sort of ill-treatment, injury and contempt.

Fidelity

A letter reaching the Free Europe Committee recently from communist Hungary recounted the fate of Catholic nuns whose monastic orders have been dissolved. The letter revealed that although a few of the sisters have been allowed to work as domestic help in hospitals and charitable organizations, the majority are working in factories or on farms.

"They quietly accomplish real missionary work among their fellow-workers," the writer states, "and yet the regime tolerates these activities because the nuns are such good workers and because they are so well liked by the other workers. Not permitted to wear their habits, unable to maintain contact with the other members of their orders and surrounded on all sides by worldly temptations, the nuns have clung to their religion and not a single one of them has renounced her religious vocation and chosen secular life."

BOOK LOVERS DEPARTMENT



Conducted by Thomas Tobin

CATHOLIC AUTHOR OF THE MONTH

Rev. John Carr, C.S.S.R. 1878 —

Biographer of Redemptorists

I. Life:

John Carr was born in Limerick, Ireland, on November 9th, 1878. His education was received at the Jesuit College, Limerick, and at the preparatory seminary conducted by the Redemptorist missionaries. In 1897 Carr entered the Redemptorist novitiate in Paris but was called home to finish his novitiate in the newly opened Irish house at Dundalk. The first five years after his ordination in 1903 were spent as a teacher in the seminary of his order. After this stint as a teacher he was assigned to the specifically Redemptorist work of the missions and retreats. His life as a missionary and retreat-master lasted until he was sent to Australia in 1922. Since his return to Ireland in 1925 he has devoted himself to the apostolate of the pen and the apostolate of the spoken word as a retreat-master.

II. Writings:

It was in Australia that Father Carr published his first book, *Teresa of Lisieux: Truly a Lover*. Most of his books have been biographies of saintly persons. *Saint*

Maria Goretti and *Saint Jeanne de Lestonnac* are two of his latest books. By far the best book to come from his pen is the popular *Christ Is All* published almost thirty years ago and since translated into Italian, French and Irish. This volume contains a series of sermons on Christ as the Eucharistic Food, Divine Teacher, Divine Physician and King. Preachers would find great help in this book for a course of Lenten sermons.

III. The Book:

The most popular of Father Carr's works is the life of St. Gerard Majella under the title, *To Heaven Through A Window*. From a diligent study of primary and secondary sources the author presents a complete picture of St. Gerard as the great wonder-worker of his day. The number and greatness of his miracles will astound the modern reader, but these miracles are well authenticated. The thousands of mothers who call upon him as the "Mothers Saint" will enjoy this full biography of St. Gerard Majella.

SEPTEMBER BOOK REVIEWS

FATHER RAYMOND, TRAPPIST

God, A Woman and the Way. By Rev. M.

Raymond, O.C.S.O. Illustrated by John Andrews. 169 pp. Milwaukee, Wis.: Bruce Publishing Co. \$3.50.

From the contemplative silence of the Trappist monastery at Gethsemane, the facile and polished pen of Father Raymond

continues to hand over to us the fruits of his own meditation. *God, A Woman and the Way* depicts Holy Week spent in the monastery with Christ and Mary. Specifically the theme of the book is woven around the seven sorrows of Mary. The introductory chapter portrays in powerful language that Mary is our hope. The re-

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maining chapters show how modern man can find the way to happiness through trust and confidence in Mary. In beautiful imagery, Father Raymond reminds us that when a child is in danger the mother runs instinctively to the aid of the child. This explains the number of apparitions of Mary in the last 100 years. The theme of all these appearances is penance—return to God.

This is a different book about the Blessed Mother by one who loves her deeply and has the great literary skill to express in moving language what he knows and loves. Those who are not familiar with the pamphlets and books of Father Raymond would do well to read this book. Father Raymond is a confrere of Father Louis (Thomas Merton) who preceded him both into the Trappist life and into print. His style is more brilliant and penetrating even than that of his well known companion in religion.

The scraped-ink drawings of John Andrews call for special attention. These drawings illustrate the seven sorrows of Mary with deft and powerful lines. The artist achieves his effect by using different portraits of the hands of Mary and the feet of Christ. The detail work that he achieves is amazing and the effect on the spectator is powerful.

God, A Woman and the Way is a penetrating and inspiring presentation of Mary as the hope of modern man. A book to own, to read and to treasure.

CATHOLIC DOCTRINE

The Catholic Church and You. By Rev. William J. Grace, S.J., 246 pp. Milwaukee, Wis.: Bruce Publishing Co. \$1.90. Paper cover.

Letters to Fellow-Christians. By Rev. Frederick A. Houck. 210 pp. Canfield, Ohio.: Society of St. Paul. \$2.00.

Father William J. Grace has been the conductor of a series of group instruction courses for a number of years at the Gesu

Church in Milwaukee. The series of lectures that are given several times a year have been gathered together under the title, *The Catholic Church and You*. The book follows the order of *A Catechism for Inquiries* by Rev. Joseph I. Malloy, C.S.P., and groups its discussions around the Church, the sacraments and the commandments. The priest will find this a valuable aid in the instruction of converts and the convert will find it a good summary of the truths and moral code of the Church.

Letters to Fellow Christians is the result of forty-five years of convert instruction in an inquiry class held twice a week by Father Frederick A. Houck. The author's approach is to explain the various qualities that must be found in the true Church and to prove that the Catholic Church does possess these attributes. Written in a popular manner, this book will help the prospective convert in his search for the truth. It makes for easier reading than the previous book, which is designed more for study.

BOOKS FOR CHILDREN

Story Books (Published by Catechetical Guild, St. Paul, Minn.: \$.25 each.)

My Little Missal, Let's Pray, God's Story Book, The Rosary, Hail Mary, My Book About God, Listen to God, I Believe, A First Life of Christ, A First Book of Saints, My Guardian Angel, My Confession.

These twelve little booklets are remarkable in every way. Each book consists of a hard colored cover, colored pictures and text suitable for children from four to eight years of age. Both the pictures and the text are of very high standard and these books are well recommended to all parents who want suitable Catholic books for their children. This reviewer has tried them out with young children and found the children eager to learn the stories of their religion which are packaged in such an attractive form.

Coloring Books (Published by Catechetical Guild, St. Paul, Minn.: \$.15 each.)

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A World of Friends, Meet the Family, I Believe in God, God Made the World, The Hail Mary, Our Father, The Saints are My Friends, God is Wonderful, The First Story, The Story of Our Lady, The Christmas Story, Talking to God, How Jesus Lived, It's A Joy to Go to Church, Meet Your Angel, The Rose Queen.

These are excellent coloring books for the young. The pictures are plain yet attractive and the text is very simple. The young will enjoy learning their religion through such an easy method. For the four to eight-year bracket.

Color Books (Published by Grail, St. Meinrad, Ind.: \$35 each.)

Saint Philomena, The Easter Color Book, Saint Joan of Arc, St. Anthony of Padua.

These books are for older children (6-10.) The text is by Mary Fabyan Windeatt and the illustrations by Gedge Harmon. The text is more advanced and tells a story well adapted to the six to ten-year-old classes. The illustrations are well done.

Comic Book

Of Such is the Kingdom. Young Friends of God. By Mary Fabyan Windeatt. Dayton, Ohio.: George A. Pflaum Co. \$15.

This is a reprint of a special edition of the *Treasure Chest*. Featured in comic book style are *St. Agnes, St. Dominic Savio, St. Maria Goretti, St. Gemma Galgani* and *St. Stanislaus Kostka*. The pictures are well done as is the story by Mary Fabyan Windeatt.

POPULAR APOLOGETICS

Wisdom Shall Enter. By Leo J. Trese. 144 pp. Chicago, Ill.: Fides Publishers. \$2.75.

Many are One concentrated upon the social doctrines of the Church as the Mys-

tical Body of Christ; the present volume, *Wisdom Shall Enter*, is a popular presentation of the branch of theology known as apologetics, the science that explains and defends the claim of the Church to be the one, true Church of Christ. This book has the basic matter found in a textbook, but itself is not a textbook. The seventeen chapters and two appendices cover the traditional doctrine in a manner that brings it within the capacity of the average layman. In fact, the book would be an excellent one for discussion groups. The old truths have a way of coming to life under the facile pen of Father Trese. Prospective converts, converts, and cradle-Catholics will be instructed on the basic reasons for their faith. Another fine book in the popular field.

POCKET BOOKS

Live the Mass. By Rev. Joseph Kramp, S.J.

The Life of Christ. By Abbe Constant Foudard.

Concise Catholic Dictionary. By Robert C. Broderick.

The New Testament; Treasury of Prayer; This is the Faith. By Rev. Francis J. Ripley. (Published by the Catechetical Guild, St. Paul, Minn.: \$50.)

These large size pocket books are cheaper reprints of earlier editions. The first six volumes to be published are of a high standard. *The Life of Christ* by Foudard is one of the best known lives of Christ. *The New Testament* is the confraternity text. *This is the Faith* is a very accurate and thorough presentation of Catholic doctrine and practice. *The Concise Catholic Dictionary* is a handy reference work.

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

I. Suitable for general reading:
Banners at Shenandoah—Catton
Dutch—Bonnet

From Lexington to Liberty: The Story of the American Revolution—Lancaster

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Oklahoma Run—*Constant*
 Qatabon & Sheba—*Phillips*
 The Scotswoman—*Fletcher*
 Maid of Israel—*Ingram*
 A Stranger in Spain—*Morton*
 Cruise of the Raider HK33—
 Brennecke
 Cardinal Manning—*Leslie*
 American Literature in Parody—*Falk*
 God's Men of Color—*Foley*
 The Best of Tish—*Rinehart*
 New Wings for A Warrior—*Braddon*
 Heroines of Dixie—*Jones*
 The Land They Fought For—*Dowdey*
 Full House—*Stout*
 We Shall March Again—*Kramer*
 Fear Strikes Out, The Jim Piersall
 Story—*Piersall*
 The Lonely Warrior—*Ottley*

II. Suitable only for adults:

A. *Because of advanced style and contents:*
 The Bride of the Innisfallen—*Welty*
 Party of One—*Fadiman*
 Communism, Conformity, and Civil
 Liberties—*Stouffer*
 The Young Hitler I Knew—*Kubizek*
 Why Johnny Can't Read—*Flesch*
 Crusade in Asia—*Romulo*
 The Waif—*Voinov*
 Sing No Sad Songs—*Wildman*
 The Seagull on the Step—*Boyle*
 Way to Inner Peace—*Sheen*
 Political Warfare—*Scott*
 Nectar in a Sieve—*Markandaya*
 Onions in the Stew—*MacDonald*
 Laurette—*Courtney*
 Great House—*Thompson*
 The Unhurryng Chase—*Prescott*
 Gift from the Sea—*Lindbergh*
 The Last Essays of Georges Bernanos—
 Bernanos
 1,000,000 Delinquents—*Fine*
 An Alligator Named Daisy—*Terrot*
 Letters to a Niece—*von Hugel*
 America at Mid-Century—*Siegfried*
 News Is A Singular Thing—*Higgins*
 The Raiders—*Wilson*

Gentlemen for Rent—*Peckham*
 The Five Devils of Kilmainham—
 McCullough
 The Virginia Exiles—*Vining*
 A Good Man Is Hard to Find—
 O'Connor
 The Flower Girls—*Dane*
 Excelsior—*Bonner*
 Sunshine and Shadow—*Pickford*
 A Circle of Trees—*Faralla*
 Nine Soviet Portraits—*Bauer*
 The Gates of the Sea—*Diole*
 21 Stayed—*Pasley*
 Who Could Ask for Anything More?—
 Merman

B. *Because of immoral incidents which do
 not, however, invalidate the book as
 a whole.*

The Hidden River—*Jameson*
 The Tyrants—*Thomsen*
 The Vagabond—*Colette*
 Our Hearts Are Restless—*Baker*
 The Crown and the Shadow—*Hill*
 The Art of Fiction—*Maugham*
 No Country for Old Men—*Eyster*
 The Lion's Skin—*Teilhet*
 The Governor's Wife—*Unwin*

III. Permissible for the discriminating reader:

Living Christianity—*de la Bedoyere*
 Something of Value—*Ruark*
 The Night of Time—*Fulop-Miller*
 Mother and Son—*Compton-Burnett*
 Apes, Angels and Victorians—*Irvine*
 Freud on Broadways—*Sievers*

IV. Not recommended to any reader:

The Recognitions—*Gaddis*
 Emma—*Kenyon*
 Day of Reckoning—*De Toledano*
 The Wench is Dead—*Brown*
 Bonjour Tristesse—*Sagan*
 K—Krebiozen—Key to Cancer?—
 Bailey
 Looking Beyond—*Yutang*
 From My Experience—*Bromfield*
 The Young Lovers—*Halevy*



Lucid Intervals

An oral test was being conducted in the fourth grade of a certain school. The first question was "What is a cannibal?" A little boy started waving his hand frantically, and was called upon to give the answer.

"A cannibal," he said, "is someone who loves his fellow-men with gravy."

•

The GI from Oklahoma was engaged in hand-to-hand combat with a Jap. As they threshed about in the jungle, the GI gasped:

"Where do you hail from, mister?"

The Jap answered, "Yokohama."

"Holy smoke," said the GI. "What are we fightin' fo'? Ah'm from Tulsa."

•

When it came to fish talk, Hank frequently stretched the truth. One day he drifted into the general store and boasted:

"Boys, you should have seen the whopper that got away this morning. He was THAT long if he was an inch."

Ben, who was tired of Hank's yarns, replied:

"That's nothing. Yesterday I went fishing down by the dam and caught a lantern. And believe it or not, the lantern was lit."

"Who are you trying to fool?" asked Hank.

"No one," retorted Ben, "but if you'll take a couple of feet off that fish, I'll blow out the lantern!"

•

A group of farm wives on tour in a big city visited an art museum. As they paused in front of a modern painting, one volunteered:

"That picture sure makes me hungry."

"How, Madam," asked the guide, "could a sunset possibly make you hungry?"

"Sunset," exclaimed the woman. "I thought it was a fried egg."

A finicky-acting man, when approached by a waiter in a restaurant and asked for his order, handed him two vitamin pills and instructed him to have them put in his clam chowder. When his chowder wasn't served within a reasonable time, the diner summoned the waiter and asked the reason for the delay.

"We put the pills in the chowder as you requested, sir," explained the waiter, "and we'll serve it to you as soon as the clams stop jumping around."

•

An elderly lady, after long trips through impressive hallways and an hour of waiting, was permitted to see a high-up assistant in the Agriculture Department.

"But I want to see the Secretary of Agriculture himself," she protested.

"He's not in just now Madam," said the official. "Can't you tell me what it is you want to see him about?"

"Well," she replied, "perhaps you'll do. I have a geranium that isn't doing so well."

•

A preacher illustrated a point in his sermon by saying that a wise Providence knows which of us grow best in sunlight, and which of us need the protection of shade.

"You know you plant roses in sunlight," he explained, "but if you want your fuschias to grow they must be kept in a shady nook."

A woman sought him out after the service to congratulate him.

"Reverend," she gushed, "I am so grateful for your sermon."

The preacher's heart glowed, but only for the moment as the woman added:

"You know I never did realize just what was the matter with my fuschias."

Amongst Ourselves

Every once in a while we like to set down before our eyes the aims and ideals that have been adopted by the editors of *THE LIGUORIAN* as the inspiration for everything that they write and present to their readers. We like to do this especially when thoughtfully considering some of the challenging, condemnatory and even insulting letters that a small percentage of our many correspondents dash off to us. We try to take from such letters, no matter how wrathful the spirit in which they were written, every bit of reasonable and constructive criticism that they contain, and to apply it to the writing that is yet to be done. But our principles, our aims, our ideals remain constant, no matter how badly we may fail at times to communicate them to others.

First, as to the type of readers to whom we try to present the truths we deem necessary for their salvation. They are average people, average Americans, whom you find in your neighborhood, in your office, among your friends. Not specifically the highly educated people, who are looking for learned commentaries on St. Thomas Aquinas, or erudite disquisitions on world affairs. We like to feel that we present enough solid meat to whet and appease the appetites of even learned and highly educated people; but only because they too have their place among average Americans. But mainly we are concerned about people who have had perhaps only a grade school education, or a high school education, or a technical university education, and who, in the midst of making a living and raising families, need short, pointed, not too abstruse reading matter on the spiritual realities by which they should live.

What do we offer such people? Something general and something specific. In general, articles that form

or solidify convictions in regard to the one true religion, the importance of saving their immortal souls, the necessity of resisting secularism and indifferentism and materialism that are so rampant today, the need of recognizing and doing God's will and following Christ for their salvation.

Specifically we offer to average people the Christian and Catholic answer to many of their day-to-day moral, religious and spiritual problems. It is under this head that *THE LIGUORIAN* speaks freely and frankly about such problems as birth-prevention, rhythm, the education of children, social justice, racial relations, company-keeping, etc. There is, we know, one Christian and Catholic answer to every human problem that can ever be raised. We try to give that one answer. Naturally, many of the specific problems of which we treat are not faced by a large number of our readers. But every one of them is faced by some readers, and it does not hurt all to know what the one Christian answer to such problems is.

In manner and method we try to inject charity and zeal for souls into every word we write. Here is where we are bound to fail at times and to be justly criticized by some who cannot see our motives, but who judge us only by their personal reaction to what we have written. Apart from those who do not like to hear the truth concerning some evil into which they have fallen, no matter how it is presented, there are always some who (often justly no doubt) feel that our manner of presenting necessary truths is too brusque or too sharp or too unkind. To them, and to all our readers, we give the assurance that our sole desire is to help them, to enlighten them, to save them. We have nothing else to live for or to work for.

Plea for Promptness

We are sure that many persons who read and enjoy *The Liguorian* little realize how much it means, in labor saving for the office force, and in morale-boosting for the editors, if they renew their subscriptions promptly when the time comes to do so.

In the office where the address files are kept and from which *The Liguorian* is mailed each month, it requires many man and woman hours to keep lapsing and lapsed subscribers separate from the paid-up file, and then to dig out the addresses of the thousands who are late in sending in a renewal.

In the editorial offices there is always great rejoicing and encouragement when word is given that on the very first notice of expiration a high percentage of subscribers immediately renewed.

So—if your renewal of *The Liguorian* is due or overdue, give us all a lift by sending it in promptly—today. And if you want to add a subscription for a friend, use the form below:

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